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JACKSON, MISSISSIPPI, AUGUST 3, 1905.

VOL. VII, NO. 31

Occurrence and Comment.

John D. Rockefeller says that never once in his life has he tasted liquor, and that drink spells failure to many.

There are 750,000 Negroes in Mississippi, and one third or 250,000 of them are members of Baptist churches. President of Convention.

It is said that Helen Keller's book telling the story of her life is being translated into a dozen languages, including Russian, Bohemian, Roumanian, Finnish, Danish, Swedish, and Japanese."

Forty Mayors of as many widely separated cities of Mo. have expressed their approbation of Gov. Folk's determination to enforce the law. The officer who will lead in civic righteousness will have followers.

Chicago's new chief of police announces that he propose to suppress all gambling in that city. He has already led a comprehensive raid against the larger poker rooms as evidence of his good faith.

The General Negro Baptist State Convention gave \$4,405 30 during its session in Vicksburg for education and missions. The debt upon Natchez College, owned and controlled by the Convention, was paid and the mortgage burned.

The General Education Board, and not Mr. Rockefeller personally, has given \$25,000 each to four Southern Baptist educational institutions for the erection of science halls—Furman University, Howard College Mississippi College and Southern Baptist University.

Of the 133 Americans appointed to preach at the Baptist World Conference in London on Lord's day July 16, 69 were Southern Men, 11 Negroes and 4 Mississippians C. T. Alexander, Corinth; W. T. Hudson, West Point, A. V. Rowe, Winona; J. B. Searcy, Biloxi.

In the co-educational Baptist Theological Seminary in Ramapatam, South India there were 35 graduates last year. The Missionary reports further that 2,922 persons were baptised last year among the Telugus, and the total number of disciples as 58,898.

A member of the Baptist Church in Rome a graduate of the Institute in Venice

with the title of Professor of Political Science, after suffering persecution and enduring loss for Christ's sake, has received due recognition and been made Secretary of Italy's Prime Minister.

The Boston Advertiser says that Italy has begun to realize that the bars have been put up in the United States against illiterates, and is opening schools at leading Italian ports where those who are planning to come to America may get the necessary training.

• Our new Secretary of the Navy Bonaparte, believing that "his position as a public official does not justify him in being under obligation to railway corporations," has refused all railway passes tendered him. This is a good example for his subordinates and other members of the Cabinet.

A woman is conducting an Orphanage in N. C. and receives \$10,000 a year by prayer, without asking any help from men. But to advertise that you seek help from God in caring for his Orphans is the strongest possible appeal to men for help especially in such a cause.

A Sophomore once said to his great teacher: "Dr. McCosh, I have not any soul." The answer came clear and ringing: "Very likely you ought to know. I have one". A blatant unbeliever who often annoyed Talmage said to him one day. "When I die that will be the last of me." Talmage responded:—"Thank the Lord!"

The cable reports that the Baptist Congress, now in session in London, has provided for a permanent world alliance, designed to secure co operation among Baptists of all countries. All associations of Baptists can be received. There is to be an executive committee, with seven members from the United States, five from Great Britain two from Canada, and seven from all others countries combined. —Exchange.

At Coney Island there is a hospital for the afflicted poor called "the Seabreeze Home" about 280 children are taken each week to this home and over 5,000 during the season. "There are more than 4,000 cases of bone tuberculosis in the tenement house district of New York. A short time before she died of cancer Miss Laura Wilmington, once private Secretary of Dr. Lyman Abbott, made a plea in The outlook for these poor and unfortunate children. A rich philanthropist was moved

by the appeal and gave \$10,000 for enlarging the home, and pledged \$1,000 annually for ten years towards its maintenance. Another man gave \$5,000

Never probably in the history of the world was so much money given for such purposes. This is a fruit of Christianity whether recognized or not.

Mr Rockefeller gave the General Board of Education at its organization \$1,000,000 to be distributed for common schools and secondary education exclusively in the Southern States. June 30 he gave \$10,000,000 to this Board to be held as an endowment, the income only being available for distribution in the United States without distinction as to section, and confined to higher education and designed for colleges as distinguished from universities, and available for denominational as well as non-Sectarian Schools. It is said that the millionaires of our country have decided to distribute all their gifts for education through this Board. Mississippi College will get \$25,000 from it for a Science Hall.

"No revival ever grew out of rivalry," is a fugitive paragraph we recently saw floating around the news paper world, and took occasion to say, "we dont know so well about that." Once we knew a lot of members to go off in a red hot puff from a no less red hot church and set up a new church within a couple of hundred yards of the old one, and in less than four months each of them, though wrangling all the time, had conducted a revival and baptised from 12 to 20 new members. Then, who does not see a rank refutation of the statement: the situation in Texas. Surely He "makes the wrath of men to praise Him."

J. A. H.

The General Convention of Negro Baptist held its annual meeting in Vicksburg July 18 23. Above 500 messengers were present. I have never seen a more intelligent assembly of that race. There was a division in the Convention one year ago, not because of difference in doctrine and polity, but in methods of work; and because the body was too large. The seceding members held a session of their convention in Greenwood at the meeting of the general body. The old convention will foster Natchez College and endeavor at this meeting to raise \$5,000 for that school. The new convention expects to establish a school at Kosciusko.

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The Unhall Meeting.

The "union meeting" in Meridian, whatever it may have been in the way of crowds of people, fine singing, striking preaching, money gathering and social amenities, was not, as a religious function, anything like a blooming success. One writer reported it to be "the greatest meeting ever held in Meridian." That could hardly be made to appear as if an atlas had measured it with an elastic tape line. Another set it out that there were "300 conversions," to verify which no process has yet been invented. The meeting seems to have failed very largely to reach the churchless masses. Church members were there en masse and failed not to show up when invited to "stand up," thereby leaving only a small per cent. of confessedly unconverted to respond to any appeal as interested persons. It was really painful, however, to observe that not a few of the latter—a large majority in fact—remained impassive to the appeals addressed to them. If there were 300 names taken and reported as converted, it was pretty clear that there was a great leakage somewhere, as it appeared on the last night of the meeting, and in response to repeated and earnest invitations by the preacher to those "converts" to be present and receive his parting counsels and advice, that little more than 50 showed up, and only half that number "stood up" in pledges to become members of churches. It is also a fact that not more than a score have actually so far as known joined any or all of the local congregations, and a further fact is quite as patent, that a large per cent. of those whose names were taken, claimed that they "misunderstood the proposition." It is the opinion of many that a good work was done in the way of correcting some mistakes as to what true religion really is; notably the exaggerated form of the holiness vs. the practical form of the evangelica, also breaking some good people loose from certain evils of worldly conformity and tuning up and strengthening the piety of a few. I am not sure, however, but that our Baptist people "lost out" in the association, doctrinally, about all that was gained in the ethical sense. An insistence of the preacher was that there are no such things as churches, but only the church, and all sects, denominations or societies of whatever name, were that, hence, and in all respects one as good as any other. I do not think it was a "union meeting," so far as the Baptists were concerned, that is, organically so, or in any sense by previous agreement, though I think most of the Baptist pastors attended and took more or less active interest and many of their people made interested members of the congregations and were busy among the workers. On this account it could not be said of them that the meeting was in any sense a failure for the lack of their cooperation. The mention of some of the main characteristics of the meeting may help to account for the lack of a larger success.

1. There was a noticeable lack of prayer. Those of us who have always believed that conversion and salvation are God's work through the Holy Spirit, and He being with God's people works with them, and that this working is in answer to prayer, could but remark and feel the depression caused by the absence of this all-important factor in any attempt at revival work.

2. While the preaching was fairly good to awaken and instruct, the methods used to develop any interest that may have been awakened seemed to be for the most part inutilitarian and ineffective. There seemed to be very little effort to persuade men to "flee from the wrath to come," or real insistence on immediate action in becoming Christians.

The preacher insisted that the conditions of salvation were, "belief in the heart and confession with the mouth," and seemed to put more emphasis on the "confession" than the "belief."

3. It was widely thought that the emphasis put upon the money idea was not only excessive but actually hurtful. The advertising of the song books which were of a new variety and owned by the evangelists, was pressed to a point verging on the monotonous if not the offensive, even between the stanzas of the most solemn and impressive songs, and that too with a persistent continuance that characterizes the most pertinacious hucksters.

4. The machine-like methods by which things were run, the business-like air of the principal conductors and their helpers and the constant and ingenious recrudescence of the "filthy lucre" element, along with apparently special efforts to remove all differences, whether sectional, social or religious, and a constant bid for popularity, made up a case of circumstance that left the devotional element small, and real heavenly fellowship and helpfulness meager. It may be a proper thing to say that financially the meeting was no doubt a large success. There were more or less of visitors, and they brought trade to our merchants, hotels, boarding houses and street railways. Also more or less relatives and guests from abroad, and that touched up the fruiterers, grocers and market men, but perhaps above all the preacher and his associate fared the best. They were with us within a fraction of three weeks, and left us \$1,000 gainers directly, to say nothing of special gifts, profits on books, etc., etc., and then—but enough, let us not speculate farther. If this is "modern evangelism," then it seems to be too nearly Godless, Spiritless and religionless to suit any but a commercialized people.

J. A. H.

Bisbee, Arizona.

Just a word from the west. Some who read these lines have people in the west. You will rejoice to know that Baptists stand in the front rank here. When you people start west bring with you those church letters. Cast your lot with us.

Be with us for work. There ought to be a revival along this line. Western preachers and churches are praying for it. If you have people here write me and write them too. It may be thus your letters will be a messenger that will get some Lot out of Sodom. It has been done this way. I have seen it tried.

In this mining town of twelve-thousand people we started to build a meeting house the first day of April. Many people said it could not be done, but it will. One part of the great commission was for us to do things that people said could not be done.

Where do we worship now? In a hall where there is a saloon below us and a dance hall next door. And for this place we pay twenty dollars a month. And we are doing business too. I preach on the streets too. I do this to reach men in the great current which sweeps them into forgetfulness of God and the home they left behind. Perhaps you have a son here, or a daughter, and it is for this reason that I want you to help me get to their hearts.

Only this morning I visited a family with whom I got in connection by a letter. Do likewise and do it now.

I came west five years ago as pastor and my lot has been a most happy one. Rather be pastor out here than to own a copper mine. In the net gain of Baptists in America in next ten years the west will be an important factor. Our churches and pastors go after souls that are lost. In prayer and thought and action will you please mind my suggestive words.

C. C. YOUNG.

Co-education.

BY J. A. QUITUATE (WESSON.)

I have just read two articles in your columns, one by "Alumnus," and one by H. C. "Graduate." I enjoyed both articles and it is not my purpose in this to accept or reject either of the articles, or to criticize them but simply to express my views on this subject.

I believe this to be the most important question that has been before the Baptists of the State in the history of the college and we should be exceedingly careful and prayerful in considering it, and especially so just at this time. The question of new buildings and general improvement is practically before us and of sufficient importance to claim our undivided attention. There are Baptists all over our State who are interested in this improvement, and who stand ready to lend a helping hand if the college remains as it now is, and I believe many of them will refuse to help if the co education question is agitated at the same time. I believe the State is practically of one mind as to the improvement question, but badly divided on the co-education question and if we succeed in getting the necessary funds for the new buildings we must have the whole State, or practically so, or we must fail.

Now the question presents itself to my mind just this way: the agitation of col-

lege improvement and co education at the same time and failing in one or both! or the agitation of college improvement alone with success. United we will succeed, divided we will fail.

Now let me offer this thought: there are widow ladies in our State who have boys and girls to educate and they are looking to our college as they now stand as places where they expect to accomplish this and if our colleges are changed to co-educational schools they will not patronize them for they do not believe in co-education, and I believe we should consider the interest of these Baptist ladies who will not have a vote in the settlement of this question.

Now let me offer another thought: Co-education will lessen the attendance and for the following reasons: (1) There are many parents in our State who do not believe in co-education and would not patronize the school. (2) Mississippi College has prided herself in being a school for the poor and rich alike, and to my mind this is the chief source of her glorious history, and co-education would make her practically a school for the rich only, and poor boys could not and would not attend school where they would be brought in contact with the girls representing the wealthy families of the State. Ex. O. M. Johnson, who wore brogan shoes, patched pants, and a cotton coat Summer and Winter, and graduated with honors, and to whom the college points with a degree of pride, and gladly owns him as a son, I say this boy would never have attended Mississippi College if it had been a co-educational school, for he could not have faced bright, well dressed girls of the best families of our State. But you say this could be avoided by having uniform dress, yes and uniform dress calls for more money and that is what is so conspicuously absent with the poor boy. (3) There are many young men and boys who are timid and retiring in their make-up and many who are considered plodders, they would never be willing to attend a co educational school and try to cope with the brightest girls in the State for only the brightest girls attend such schools. Now in conclusion let me say, in the face of these probable facts: (1) That it would lessen the attendance; (2) Lessen the probability of securing the new buildings; (3) and would cause divisions in our ranks; and therefore, I am not in favor of considering this question now.

Yours in the work for His glory,

W. A. McCOMB.

For Bro. T. J. Moore.

Bro. Moore in THE BAPTIST of June 1, seems that he wants to criticize me on John, 3rd and 5th, and to cast some reflection on my theology and my interpretation of being "born of water" meaning baptism. He says my theology needs repairing; he reminds me of a little clock peddler that came into the home of my father a long time ago, and wanted to know if he had any clock work he wanted done. The answer was yes, and he got the old clock down and looked at it and said it needed repairing and cleaning out, and went to work and soon had it all to pieces. By this time dinner was announced, and he ate his dinner and stepped out and run off and left it so. Bro. Moore got this question all to pieces and run off and left it; he says he likes an interpretation that finds no baptism in the term, "born of water;" he won't say that it does mean baptism nor he won't say it does not mean it; he seems to think it needs a little repairing and says it is used to illustrate the cleansing power of the Holy Spirit. Will the brother please tell us how it is used and when it is used and by whom is it used. Remember that Christ was talking to an unconverted man; he says Christ in expressing the law of birth to Nicodemus said: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." That is all right, but then he says, "apply this same reasoning to the water birth, and we would have the ridiculous conclusion that, that 'which is born of water is water.'" The brother can't mean what he said when he used the term ridiculous. If it is ridiculous to be born of one it must be ridiculous to be born of the other, for Christ said you must be born of both. He says that if this birth means baptism our converts would melt in our hands in the act of baptism. I want to say to the brother that I agree with him that our converts might melt, but please remember that

1906. By doing this at that time, it will give the early months of the new year to do this. Where the same pastor has several churches he will find that it requires him to begin early, if he succeeds, as he makes only one trip a month to his church, and occasionally he is rained out, and occasionally hindered by sickness. But begin early in September, if at all practicable, and if not, then as early as possible and press the work until the cause of Home Missions is placed before each church, and each member is urged to do his or her duty in this great work.

Much depends upon the pastors, but not all. Let the pastors present the work clearly and strongly and then let the brethren and sisters determine to stand by their pastor and make the offering one that is worthy of them and the great cause to which it goes. May the Lord bless our faithful pastors and their churches in this and in all their work.

God's will never melts, and now he makes this confession that he has never found a perfectly satisfactory interpretation of that expression, "born of water." He says it is almost as hard for him to understand as the Psalmist's Selahs. So we decide that you don't know what it does mean; now we can see that you have got it all to pieces and run off and left it, and trying to get back by saying that the Campbellites and the Catholics are the only ones that this passage is clear to, and he doesn't go to school to them. I close by saying to Brother Moore that he doesn't have to go to school to them to learn what the Bible says.

Yours for more light,

G. L. MARTIN.

Scobey, Miss.

Oloh.

It was my pleasure to begin a meeting with Bro. J. J. Justice and his Oloh Church 3rd Sunday inst., and continue five days. This a young church, largely the result of Bro. Justice's missionary zeal, it is one of the best developed churches I have preached for. The members are anxious to learn God's Word. I never preached to better listeners. We had a profitable meeting; there were eight members added to the church, seven of them by baptism. If a workman is to be judged by his work, Bro. J. stands near the head of the list. The visiting brother received the largest purse considering size of church and length of service that he has ever received.

Yours in Christ,

J. P. WILLIAMS.

A Request.

I desire very much to secure a brother in each of the following Associations who will serve as vice president of the Home Mission Board for his association.

Bay Springs Association, Mcree's Creek Association, Salem Association, Bethel Association, Octibbeha Association, Strong River Association, Pearl Valley Association, Bethlehem Association.

If some brother in each of these associations will be kind enough to suggest some suitable brother who will look after the Home Mission work in his association I will be truly thankful. There will be no pay given in the way of money but it will be an opportunity to serve your Master's cause and help your brethren. I will be glad to give details of the work expected, when I hear from any one regarding it. There are fifty-four associations in the State and we have names for all but these eight. Surely some good brother who loves the cause of missions and wants to help in it will write me and say I will help you or if he cannot do that will suggest the name of one who will. It is not expected to hinder your other work but indeed will help it. May the Lord direct some one in each of these associations to respond to this call. Address me at Gloster, Miss.

Truly and fraternally,

W. A. McCOMB.

Means of Promise.

Dr. Searcy and sister Searcy and I as we came on to London stopped off at Kettering two hours to see the birth place of the Modern Missionary Movement with Little difficulty we found our way to the church where Andrew Fuller preached in 1792. We were shown the very pulpit in which he stood, now kept in a small chapel of the church, and the room then used for preaching. It was a plain piece of furniture, such as belonged to those days, with a small seat for the preacher. The grave of the great preacher is in rear of the church house, with a tomb some four feet high covered with a now blackened with age.

We then went to the Mission house forever associated with Carey, the founder of the Modern Mission Movement, of which we heard so much twelve years ago. It is used as a private residence but we had a gracious reception from the owner, who carried us into the room where little company was assembled to organize a Missionary Society, and where the collection of 13 lbs. 2 S. was made for a world wide conquest. In memory of this great event, we knelt for prayer, that like those men and women of God we may grow to be identified more closely with the saving of the nations. The gentleman then showed us over the flower garden, and the spot where once was the pool for baptizing disciples.

We spent the night in Bedford, the home of Bunyan. We joined the crowds that gathered later in the evening at the river embankment, and watched them as they chased and hunched away the long twilight. We walked to Bunyan's statue, presented to the borough of Bedford by the IX Duke of Bedford in 1874. The great dreamer stands with book in hand, and eyes lifted up, with pleading look, as if he were leading men to Christ, while at his feet is a broken chain. On the four sides, are scenes taken from his dream; on the front, is that battle with Apollyon; to the right, the wicket gate; on the left, Faith, Hope, and Love meeting Pilgrim.

The old pulpit has long since disappeared; but the old barn, fitted up as a chapel, where Bunyan preached, is still to be seen, and in a good state of preservation, just as it was when Bunyan immortalized it and the town by his unflinching devotion to the cause of our Lord. The ceiling over the chapel is not more than ten feet from the floor, with great rough beams, much after the order of barns, to this day, are six feet from the floor. The pulpit and seats are as when used 200 years ago. Four small square windows at the end, and two on the sides, admit the light and give ventilation. We did not take a vivid imagination to see the people stealthily coming for fear of the magistrates to this upper room, and as quietly worshipping, while the great preacher leads them into the marvelous light and liberty of the Gospel. Hard by Bunyan Cottage, a small two roomed house with an attic. Here are kept various relics and pictures as are

connected with the life and times of the great dreamer. The church which he founded has no need to hide now; for on a prominent street stands a noble home of the church, where without let or hindrance they worship the God of their fathers.

A. V. ROWE.

College Tidings.

I have just returned from Newton where I have spent a week in a meeting with Bro. J. J. Miley. We had a very fine meeting and I came away impressed that Newton has great possibilities. The town now has 2,000 people and in my opinion it will not be 10 years until it will have 5,000. The Baptist Church there is strong. They are able to do great things. They are now considering the question of a new meeting house and I feel sure that in the early future they will rise and build.

Rev. T. J. Miley is serving his first year there as pastor. He is getting a strong hold on the people and the cause is prospering in his hands. You can always count on Bro. Miley when there is anything noble to be done.

Bro. W. B. Sansing makes his home at Newton and his excellent paper, "The Mississippi Baptist" is published there. Bro. Sansing is a valuable helper to his pastor and a friend to progress along all lines. He spent last session at the Theological Seminary and is arranging to spend next session there.

The aged and lovable N. L. Clark was pastor of this church for many years. Year before last he retired from the pastorate at 92 years of age. He is held in highest esteem by all the people as he richly deserves to be. He now lives at Decatur and is in his 94th year. May the Lord crown his closing days with great happiness.

Newton belongs to the General Association. I found the brethren in hearty sympathy with the College and I feel sure they will do their part in the building movement when the time comes. A number of them insisted that I come back there later and give that church a chance to help.

I will not be able to get out regularly in the interests of the building movement before Oct. 1st.

Hopefully,

W. T. LOWREY.

Camp Verde, Chihuahua, Mexico.

Will you be kind to insert this letter in the columns of THE BAPTIST? I write for the benefit of those who love me and are interested in my life and whereabouts. After spending a month with my son, Dr. Bush, at El Paso, Texas, I equipped myself for mountain life, and entered the republic of Mexico by way of the Mexican Central railroad to the city of Chihuahua, the capital of the state of Chihuahua.

Chihuahua boasts of the finest cathedral in the republic. Col. Anderson, an American, gave me the following history

of the cathedral: "It was 23 years in building, and cost \$1,000,000. Two young men from France, expert engravers, put the finishing touch on it, and the beautiful work of art so far surpassed anything in Mexico. The Bishop of Chihuahua had their eyes put out, so the work could never be duplicated, and they were given the position of public beggars." In company with the chief surgeon and some engineers of the Green Gold Co., we left Chihuahua taking the Chihuahua and Pacific Railroad to San Thomas, and from thence on a new road through the mountains to Temosachic. Temosachic is the terminus of railroad accommodation, and some 350 miles southwest of Jamas, Mexico, or El Paso, Texas. A Texas cow boy, now a New York millionaire, owns several gold, silver and copper mines in Chihuahua and Sonora, and nearly 3,000,000 acres of land much of which is heavily timbered, and he is having a wagon road opened from Temosachic through the Sierra Madre mountains to said mines and timber, over which machinery for mining and milling is to be hauled. My son being chief surgeon of the company, I have a fine opportunity of seeing the country, and enjoying the fine climate. I am in camp in the heart of the Sierra Madres on Verde river. The altitude is nearly 7,000 feet, and I lay every night under four or five covers. We have thunder showers nearly every day, which makes the climate perfect. Yesterday being the "Lord's day" I called the men in camp together under a spreading pine, with pulpit (?) wrapped in the American flag, and read the Holy Scriptures and talked to them about America, God and religion.

The rivers are full of fish, and the mountains are infested with bear, lions, wolves, deer and smaller game. Wild turkeys are plentiful and the "gobblers" very large. Flocks of wild pigeons scurry the hills while parrots scream from many a scrubby cedar tree. I am well equipped for mountain life and am preparing to move to the mountain heights—altitude 9,000 feet and large timber. As I gaze on these mountain peaks piled up in such majestic grandeur, and look down from their heights into deep canons below how small I feel and how devoutly I worship the great God who made them.

I shall, D. V., reach my home in Collins, Miss. about the first of September. May God bless THE BAPTIST as a medium of communication among the brethren, and as a messenger of peace through the cross, and may He abundantly bless the churches and all enterprises for His glory, and may He bless you my dear friend, brother kinsman, as you read these lines from

Your unworthy servant,
T. D. BUSH.

A Mississippian in the Welch Revival.

I had the joy to spend my first Sunday on old world soil with the Welch brethren

in Cardiff, South Wales. It is one of the great centers of the revival. Hundreds and hundreds of confessions resulted from the mouths of revival services in this city of a hundred and eighty thousand.

After a remarkably calm, smooth voyage over the Atlantic, a few of us left the good ship Celtic at Queenstown, Ireland, and while Dr. Eager and the main party went round to Liverpool, we made a little tour through Ireland. We visited the famous Blarney castle and kissed the Blarney stone, then crossed the Island and took a steamer for Wales. On the Sabbath day we had the morning service with the Tabernacle Baptist church, where the service was conducted mostly in the native language, but partly in English. We joined with them in singing the zion songs, and then partook with them the Sacrament of the Lord's Supper.

The pastor is a most delightful pulpit speaker, said by his people to be one of the brightest lights in the Welch pulpit. He was good enough to give in English a synopsis of the sermon. The responses and the fervor of the singing showed a spirit of profoundest spiritual depth.

AFTER THE SERVICE.

We were housed in a near hotel with a Baptist proprietor and rested over for the evening meeting, which we attended at another church. We were taken to the platform, all seven of us, and given special recognition. The pastor announced us and asked the audience to rise and stand in greeting to us, as they arose they pealed forth in singing one of their lusty, soulful hymns in English. In fact, this church has all of its services in English. Their singing is a marvel. Oh they sing with the spirit.

On special invitation we took part in the meeting. Bruner, of Washington City, Owens, of Baltimore, and Roberts, of Mississippi, were the speakers. The revival is said to have closed. Evan Roberts has just gone to his home for the summer. But the revival spirit is yet very pronounced. Of course the weather was warm Sunday evening, but the meeting hurried along spontaneously till two hours had passed away, then we adjourned the service proper but lingered to speak together of the marvelous work of the Spirit. We were given most interesting accounts of the revival. In Cardiff a few bonded themselves together and prayed long and untiringly for the Pentecostal Spirit to come among them. One night one good old brother asked for a series of meetings.

It was proposed to begin the next Monday night: the brother was full of the Spirit, and said in great earnestness. "Why wait till Monday night? The Spirit is here; let us begin now, Saturday night." The pastor's daughter said to me, "I shall never forget that meeting that night." They met every night for several months. The pastor said "Sometimes I would read the Scriptures, over a prayer and say, 'The meeting is in your hands, and would go right on from six-thirty to ten or eleven and even twelve o'clock.'" Songs, prayers

and testimonies were the principle features of the meetings. The meetings were held at the Baptist Church in this city, but all denominations joined with them.

In telling us of it, one pastor said, "I never saw anything like it; Why, we were sometimes prostrated at the feet of Christ and forgot all about where we were." A layman told me, "Sir, it came down like a shower upon us."

They expect to commence the meetings again in the Autumn. In a prayer one man said, "Lord, we are not satisfied with what we have done for thee; only the fringe of the great world of sin has been touched."

Now, dear brethren, I want to say that our meetings on board the ship were rich and glorious. We held service daily. On Sunday we had lots of services, and oh how joyous. It was like heaven; we came in from the North and from the South, from the East and from the West, came in from our fields of labor and together rejoiced in the fullness of the love of Christ, and told of our victories through Him.

And now we are in London, and, best of all, we are in the hands of our Baptist brethren and the Master is with us all.

"We have been assigned homes in the families of the churches, and every attention is ours. We are not strangers in a strange land, but brethren and at home with brethren.

We are praying for a great meeting. We have district meetings tonight, and settle down to the Convention tomorrow. I hope to give you a line again soon.

"God be with you till we meet again."

WM. F. ROBERTS.

Pastor at Grenada.

Indianola.

I feel like the brethren in all the Delta churches will be interested in any news items from the church at Indianola.

The church here is moving, and I believe moving forward. Sixteen months ago it moved forward to all-time preaching, paying promptly the pastor a good salary and nice, commodious parsonage. Notwithstanding the heavy slump in cotton, the church advanced in its mission contributions at least fifty dollars. The meeting house has been partially remodeled, greatly beautifying it. Between three and four hundred dollars have been spent in improving the pastor's home, and over two hundred dollars paid to preachers aiding in meetings.

One of our very best and most useful young married men, a lawyer and a deacon, supports one of our orphans in the Home. He goes to Texas in a few days to restore impaired health. May the dear Lord deal graciously with him. He is one of the pastor's main props.

Our Ladies' Aid has done a magnificent work. The pastor would cull the fairest wreath of flowers and place it at their feet in token of his appreciation of their support and co-operation.

Dr. Sproles recently aided us in a week's meeting. Two received for baptism and

one by relation. While additions were few, still no one can tell the great good that was done. The sermons were rich with Gospel truths and accompanied by the Spirit. It was indeed refreshing to sit under the ministry of our only one Dr. Sproles. May the Lord spare him many years for the great work to which he has been called and for which he is so eminently fitted.

Yesterday the church granted the pastor a vacation, which is to extend till the 1st of September, for which he and family feel very grateful.

May I say, in closing, THE BAPTIST, also is moving. While in Kentucky I shall send you a few squibs, and if they may be of any use, put them in; if not, there is a place for them.

Yours fraternally,

W. A. LUSK.

A woman of wealth and culture in one of our eastern cities is authority for the statement that women of her acquaintance, moving in high social circles, members of the first families, make large sums of money playing bridge whist, and now depend upon gambling to supply them with pin money. This is bad enough in itself, but there is another phase of the deplorable custom which makes the uninitiated shudder. She says that these polished and fascinating gamblers make it their business to seek out young men who are flattered by their attention and induce them to play with them. After considerable sums are lost by these novices, and they have no money to pay the debt, these accomplished vampires push their claims and insist that the young men must find money somewhere, as it is a debt of honor—Service.

Dr. A. M. Barnett, of Carthage, writes: "I enclose \$1.00 for six months subscription to THE BAPTIST. I trust many thousands will be singularly prompted. Are there nine thousands due the paper by the brotherhood of the State? That is the statement given out by the press report of the convention. What a reflection upon the denomination. It argues either dishonesty or culpable neglect. Either of which is too bad for the King's children to practice. Would not the cash system be better? When my time expires please stop the paper unless the money has been forwarded to continue it."

Rev. I. P. Trotter, well known and beloved in Tennessee, is having a very prosperous pastorate at Hattiesburg, Miss. His salary has been increased twice by \$300 since he became pastor there, three and one-half years ago. There have been between 500 and 600 additions to the church. Only twice during that time have the number of females equalled or exceeded the number of males at a prayer meeting service. This certainly is quite exceptional. Brother Trotter has recently declined invitations to leave Hattiesburg.—Baptist and Reflector.

Oklahoma—Some Impressions.

BY M. R. COOPER.

Having been located in the "beautiful land" nearly four months, and having traveled over much of its territory attending Conventions I have some observations and impressions which I have been requested by more than one editor to give to the people back in the States:

1. The population.

There are people here from every State in the Union but Missouri, Kansas and Iowa have the largest representations.

Oklahoma is just "sweet sixteen" years old from the first day of its opening to settlement, and she now has a population of seven hundred and fifty thousand of every class, social, educational, political and religious. There are some as fine and as good people, and not a few of them, as anywhere else in all the land. Then there are some not quite so fine, and you know this is true everywhere. Upon the whole I am far better pleased than I expected to be with the people.

2. The commercial situation. Business is "over done" here. Competition is much sharper, profit smaller than in Virginia, Kentucky, Tennessee or Mississippi. This is true not only in the mercantile business but in the professions of Law, medicine, dentistry, Banking. One exception to this rule is the lumber trade. A man with capacity can locate in almost any town out here and make a fortune in the lumber business. It is from 100 to 200 per cent. higher here than anywhere else I am acquainted, and it costs only about 50 per cent. more to have it delivered.

Stillwater has three National Banks, and the fourth one in process of construction. They charge from 10 per cent to 36 per cent interest per annum, and there is no complaint except from the "new comers."

3. The Statehood bill Convention is in session today in Oklahoma city. The two territories are anxious for Statehood, and business prosperity absolutely depends upon Statehood, especially in this Indian Territory, where they have no organic law. Citizens of every political faith are in perfect unity regarding statehood. Our Anti-Saloon League is hoping and working for a prohibition clause in the Statehood bill.

4. Holidays are given much more attention here than in the South. June the 14th—"Thor's Day"—flags upon every building, residence, etc. Decoration Day brought people to town by the thousands. Fourth of July here was wonderful. This (Payne) county has a population of 26,000, and nearly all of them came here (county seat) on the 4th, and never in my life have I seen such a display which continued from sunrise until midnight. The fireworks were so luminous that our electric lights were not considered in business. Following the custom of the North, they have no fireworks here on Christmas; but look out on the Fourth of July.

5. Education here is up-to-date. In primary education Oklahoma far excels old Virginia, and one other Southern State.

If you don't believe it "come and see." Every school district has a good, comfortable, well equipped school house, with a good teacher. None are permitted to teach without thorough Academic and Normal instruction, and then are compelled to attend the county Institutes every year which are taught by experts. Here in Stillwater we have three elegant brick buildings with every comfort and convenience. Much attention is given to Domestic science and vocal music, the latter being taught in every grade. Here in Stillwater we have the State A. and M. College which enrolled in all departments 560 pupils last session. Girls and young ladies are entered on same terms with boys, and the faculty have no "courting trouble" as you do back east.

Our State University at Norman, together with there State Normal schools are all in good shape, and doing good work. Our State A. & M. College is worth more than a million dollars in buildings and equipment aside from its being supported by the territory. The college has a controlling influence in this town. Our denominational schools amount to very little so far. The Oklahoma Baptist College at Blockwell has been resuscitated by Dr. A. P. Stone, and with the assistance of the Home Board it is in shape to go forward to better things now. The Epworth University at Oklahoma city, supported by the Methodists North and South, is the best equipped denominational school in the territory. What a blessing to the Baptists if we had a new equipped college for both territories centrally located.

Time and space forbid my saying now anything about the social conditions, Woman's Clubs that rule this town, the various creeds heretofore unheard of by me, and you too, I suspect.

In a few days I shall write something of Oklahoma as a "ministerial cemetery," and of its evangelization.

Stillwater, Okla., July 12th, 1905.

Two Meetings.

Preached at Sumrall (on Miss. Central R. R.) for eight days. Sumrall is a new town of 1,500 people, will be 3,000 before Jan. We organized a Baptist Church with 18 members, some 25 or 30 promised to get their letters and come into the New Church. A lot in sight, and the brethren will build a church soon. Bro. J. E. Davis is pastor.

MAGEE.

I was with Bro. O'Briant, here 7 days. We had a gracious meeting. 13 additions and the church greatly blessed. Church was made much stronger by those who joined. Magee is a good town and Bro. O'Briant is a noble good fellow. Magee is noted for its hospitality, they know how to treat a visitor and how to pay him. The brethren are now talking of having full service another year. With Bro. O. and his good wife to lead, we may look for great things from Magee.

Fraternally,

JNO. P. CULPEPPER.

Laxity.

When the horse pulls, the trace is tight; when not pulling it is lax.

Tighten the trace, and the load moves on; but when not drawn, all is still. The trace must be drawn, if the load goes to market. The load is important; so the trace should be drawn.

China and the isles of the seas are freighted with souls immortals; and they are wanted in The Port. to get them there, the trace must be drawn, the unseen Force applied. The Spirit, working in and through men, must tighten the chords and lift the multitudes out of the mire, that they may stand on the "Rock that is higher than I."

You and I are in it, with our souls open, the Spirit enters, and with his hand on our heart's helm, the benighted are drawn upward. But first, we must sweep and garnish within; for He does not abide with mammon. "Ye cannot serve two Masters." If we open to mammon, then Christ is out. Cast out mammon, and Christ comes in. And here is where we draw the trace: In keeping mammon out. With him out, Christ takes full charge, and uses us in gladness and fruitfulness, and sinking souls are made to see the King in His beauty.

In great America, multitudes go down, while Christians look on. Look on! Aye, but slightly; for we render to mammon our best in time and thought. 'Tis only a passing glance we bestow, while down, down they go! Cotton and corn, potatoes and peas engross us; and cotton futures, and base-ball.

A set of gamblers never did much drawing men to Christ. The trace is loose, and the cargo on the backward grade, speeds more and more the downward way.

While church leaders (?) get rich in "futures," and also sit in the throng and applaud the winning "team," mammon is busy, hastening the wheels on the downward way freighted with immortal spirits. "What meanest thou O, sleeper?"

This was spoken to one in the quagmire of disobedience; and he was thrown into the water and vomited from a fish's mouth. And some judgment is needed now on many a Christian? gambler to open his eyes and shake off his dozing spell, and enlist him in the work of reaching after the lost.

May the day speed.

J. E. PHILLIPS.

Harrisville.

I was with Bro. J. C. Buckley last week at Pleasant Hill Church. Had a fine meeting. Bro. Buckley has been at this church all his ministerial life and the church is one of the best in Strong River Association.

I am this week at Harrisville, and the meeting has begun well, and we hope for good results. Bro. Buckley, who is also the pastor here, is sick this week.

5th Sunday I will be at Mendenhall in a meeting. If you will send me Osyka, list, and McComb also, I shall do all I can to collect for THE BAPTIST. Now at McComb,

my church is South McComb, and I do not know how you will know my members, but if you will send the list of all the subscribers we pastors will get together and divide them out.

May the good Lord give you your health back and bless our paper.

Yours sincerely,

J. H. LANE.

Crying Babies in Church; Advice to Mothers.

The question as to whether mothers ought to take their babes to church would be answered in the negative by some people, but the writer answers in the affirmative, yes, certainly, let mothers take their babes to church—provided they cannot leave them at home in trusted hands. Mothers, toiling mothers, God bless them, need the comfort which is found in public worship and some of them especially in the country would be deprived of the blessings of public worship if public sentiment forbade the presence at church of the little babes. Now a few words of advice to mothers with babes that cry in church.

1. Did it ever occur to you that the cause why your babe cries in church is found in the way it is clad. During summer time and in the week you dress your babe in a thin slip, but when you dress it for church you bundle it up in several pieces of garments and the result is, it gets uncomfortably warm in church and makes it known by fretting and crying. If you will dress your babe for church as you do for comfort at home you will have cause to be glad.

2. When you go to church take a seat near a door so that if your babe should begin to fret or cry you can get out of the house easily, and this you should do at once. There are several reasons why you should do so. (1) For your own sake. It is impossible for you to get the least benefit from the services remaining in the house. (2) For the people's sake. It is a fact that a crying babe in Christ so disturbs the people that they cannot hear the gospel to profit, and some get worried and some angry while others wonder why that mothers don't take that crying baby out doors. It is wrong for us to disturb others while they are worshipping God. (3) For the preacher's sake. Ah me! how many times have preachers been sorely tried and troubled by crying babes at church. They try to be patient and sympathetic while their nerves tingle and their thoughts of immortal souls and eternity perish. And being aware of the fact that to speak to that dear mother in the kindest manner possible would be regarded as well nigh an unpardonable sin for which he might never get forgiveness, he keeps quiet and sweet until the babe chooses to quit crying or the mother fakes it out of the house.

Dear mothers, I am telling you some secrets, and they are as true as anything you ever heard, and there are thousands of people, both preachers and laymen who would bear me out in what I have written. No

better friend to mothers lives than I am, and I am confident that every reasonable kind hearted mother who reads these lines will appreciate what I have said.

Yes I repeat, let mothers take their babes to church and enjoy the blessings of God's house, but just as soon as the babe begins to fret or cry take it out of the house at once, and thus keep the little innocent from disturbing the people who have gone to church to worship.

God bless the dear mothers, of all people the best and the best beloved. I do not know; but Jesus may love them best among the family of God, and what a glorious place he is preparing for them in his "Father's house of many mansions." And what a long sweet rest they will have after their toiling self-sacrificing life is over here. Heaven will contain many, oh as many mothers, and the Mother of Jesus will be there. How sweet the sound of "mother dear" from the lips of affection in our earthly homes, and "what is home without a mother?" Oh dear! I could write on and on about mother, till the tears from my eyes would wet this paper. I have a mother in heaven, and blessed be the memory of her. She loved me, dearly loved me here—and she is waiting for me there.

O. D. BOWEN.

Handsboro, Miss.

Two Accounts of the Same Event.

(THE FIRST IS TAKEN FROM THE JERUSALEM HERALD, PUBLISHED A. D., 30.)

This city is called upon to mourn the loss of one of her most distinguished and influential citizens by the death of Hon. Judah Dives who departed this life on the morning of the 9th. The deceased had been in usual health and on the evening before his fatal attack had entertained a party of friends at one of the magnificent banquets for which his palatial home has become famous. Mr. Dives was one of the wealthiest, most public spirited citizens we had. His purse was always open to the cry of the needy, and he was a regular attendant upon the services of the synagogue and the temple. He leaves a lovely family to mourn his loss, in which they have the sympathy of all classes of our citizens. The funeral was one of the most imposing pageants we ever witnessed; in the procession were all the high officials, both ecclesiastical and political, of the province and city. The distinguished rabbi Dr. Gamiliel officiated, and departed from the usual ritual so far as to pronounce a high eulogy upon the life and character of the distinguished dead, whose many virtues, he said, were so pronounced and so well known that no one could for one moment doubt that he was now basking in the bosom of our father Abraham.

(FROM THE SAME.)

In making their rounds last night the police discovered the remains of a beggar by the name of Lazarus lying near the entrance to the grounds of Mr. Dives. When found the miserable creature had no clothing on except a few rags, and the body

had been partly eaten by dogs. It was very evident that he had died of starvation. The body was taken in hand by the scavenger and thrown into a pit to get rid of the stench and disgusting sight.

(The same events as told by another: Luke 16:19-24.)

"There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.'"

Normals.

Normals for colored teachers will be held at the following places and dates and will continue in session four weeks:

Magnolia, July 31.

Clarksdale, August 7.

Columbus, 7.

A competent faculty is being employed to teach in these normals.

H. L. WHITFIELD, State Supt. of Ed.

Jackson, Miss., July 15th., 1905.

Durant.

Durant is now being shaken up under the mighty preaching of J. B. Fletcher, one of Texas' missionary evangelists. It is not often we have so deep and powerful a demonstration as we have had during the first five days of a meeting. The preacher went in as if he had but a few days to work, and began shelling the woods where many were lying asleep. The result is many who had not expected to take any active part in the meeting find themselves in the midst of the conflict with a "move" on them. Fletcher manages to get people to move one way or another, and show which side they are on.

It is too early to count results, but there have been many professions of faith.

Just three miles out from Durant lie the famous Castalian Springs, famous for health, pleasure and wickedness. It is a whirlpool of vice, and Durant has been almost bodily sucked into it, churches and all.

But little resistance is made even by the churches. They have sat by, and some deplore the state of things, without lifting a hand to hinder the awful work of destruction. This meeting is drawing the line and showing where people stand. This is Friday. Before you go to press greater things will happen.

Pray for Durant.

T. A. MOORE.

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H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all rearrangements will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

Dr. H. F. Sproles, our efficient associate, has removed to Clinton to make all necessary preparations for entering upon his new work, enlarged usefulness. As before stated, he will continue his connection with our paper, putting into it even more strength than before. His work at the College will be a great one, but, with his culture, experience and application, he can perform a large amount of labor. His correspondence will address him at Clinton, Miss.

MISCELLANEA.

C. C. Coleman, a Mississippi man, has large prosperity in his new pastorate at San Antonio, Texas.

Pastor V. P. Price goes next Lord's day to assist W. P. Chapman in a meeting with the English church.

Dr. T. Eaton, editor of Western Recorder, is spending his vacation on the Pacific coast and in Alaska.

President R. G. Patrick says the outlook for the coming session of the Judson is more encouraging than ever.

A white Baptist, of Houston, Texas, has given \$2,500 to the Dickson Colored Orphanage at Gilmer of that state.

It is said that one-eight of the graduating class in Vanderbilt Theological Department will become foreign missionaries.

Windsor Church, with pastor Martin Ball, has decided to proceed at once to the erection of a new house of worship.

President Murrah, of Millsaps College, expects a large attendance of students next session, and a large increase of the endowment.

THE BAPTIST.

August 3,

About 500 persons, many of whom are Sunday-school teachers, attend Dr. Sampson's Thursday evening lectures in the Moody church Chicago.

Rev. C. C. Coleman, now of San Antonio, will supply for Dr. Landrum of the First Church, Atlanta, during his summer vacation.

Alabama Baptists gave \$45,105 for missions during the last conventional year, the best record ever made, and the faithful Crumpton is happy.

The I. L. and C. had an enrollment of 800 students last session. President Kinnannon is arranging to accommodate 1,000 the coming session.

Prof. Briscoe, of the chair of Modern Languages in Ouachita College, Ark., has spent a year in France and Germany studying in their universities.

So far Jackson has been mercifully spared from the fever, there not even being a suspicious case in the city, and health good.

On account of failing health and under advice of physicians, Rev. A. B. Hill leaves Ruleville and goes west. After July 1, he may be addressed at Sayre, Okla.

Rev. J. E. Phillips, who has recently given up his church at West Laurel, is open to work wherever the Lord shall direct him. He desires to continue in the pastorate.

Princeton Theological Seminary will get \$1,750,000 from the estate of Mrs. Mary J. Winthrop, by which the property of the institution will be increased to nearly \$4,000,000.

At its last commencement, Bethel College, of Ky., conferred the degree of LL. D. on Dr. W. S. Ryland, once pastor in Grenada, and on Prof. C. P. Shields, well known in Vicksburg.

G. W. Galloway, of Canton, has placed \$500 in the hands of the president of Port Gibson Female College, the interest on which is to assist some worthy young lady in getting an education.

Bro. C. L. Lewis writes: "We are having a good meeting. Bro. W. F. Yarbrough, of the First Church, Jackson, is preaching for us. Church greatly revived and nine additions are the results up to date."

In a letter from Rev. W. S. Allen, pastor at Lumberton, he says the people are exhibiting good nerve, nearly all remaining and are hard at work. Only one person had the fever at Lumberton and he is now about well.

The new Louisiana Baptist College, formed by the union of Mt. Lebanon College for boys and Keachi College for girls, will be located at Alexandria, whose citizens gave \$30,000 to secure its location in their town.

It is said that the land of Goode City, Texas, "will be divided as a pie is cut, and the homestead of each farm built in the apex of the triangle, thus making a community, and outcoming the isolation of farm life."

An Episcopal rector said to simple Baptist Tom: "There is no such thing as personal experience of God's forgiving mercy." The humble disciple answered: "You should have said, 'not as you know on'."

Dr. Charles Lee Smith, of William Jewell College, Mo., a graduate of Wake Forest College, a doctor of philosophy from Johns Hopkins University, who has also studied in German universities, has accepted the presidency of Mercer University, Ga.

The last session of William Jewell College had an increased attendance over the year before, and a largesum was added to the endowment, A. D. Brown giving \$15,000 and the wife of former President Rumbant \$5,000.

Dr. Theodore Bratton, Episcopal bishop of Mississippi, has raised in less than three months \$25,000 for a diocesan college in the State. The site and plans of the building will not be selected until at least \$60,000 is secured.

When George W. Mimms, Sr., of Utica, died July 8, there departed to be with Christ one of the best men in our country in all the relations and duties of life. He went to his grave in a fall age, "like as a shock of corn cometh in his season."

Rev. E. F. Lyon, who recently went from Natchez to Ennis, Texas, has never seen "a more enthusiastic lot of people than the members of the Tabernacle church" of that city, has received an intensely cordial welcome, and is happy and hopeful in his work.

L. P. Leavell must be of "good report," "apt to teach," etc. "Service" says that among the principal speakers at the Texas B. Y. P. U. encampment was "Rev. L. P. Leavell. He is not an ordained minister, yet he does preach, and so as to interest, instruct and inspire."

Rev. W. F. Yarbrough will soon close out his seventh year with the First Church at Jackson, Miss. The church is in a fine condition. During the first six months of 1905 sixty-six new members were received and \$1,200.60 given for missions.—Baptist and Reflector.

Missionary-pastor Hewlett organized a church at Lambert, June 20, and secured a beautiful lot on which he expects to build a house of worship. He also has the promise of a lot and some money for a house at Jamestown. No preachers do more and better work than our missionaries.

Bro. R. A. Kimbrough writes: "Our church at Tupelo has been moving along nicely since the Convention. We have received five by letter and have baptized four since July 9. We begin our meeting here the first Sunday in September with Bro. J. B. Lawrence to assist me. The Lord bless you."

Because of increasing infirmities, Dr. Chas. E. Taylor resigned the presidency of Wake Forest College, and Prof. W. L. Poterat of that school was elected as his successor. Dr. Taylor will continue his connection with the institution, and spend his time mainly in increasing its endowment.

1905.

It was characteristic of our great missionary-secretary Rowe, and the great missionary-pastor and his helpful wife, Dr. and Mrs. Searcy, to linger awhile on the way to London at Kettering and think of Fuller and Carey, and having themselves an experience of "grace abounding" to stop at Bedford and enter into the life and sufferings of Bunyan.

The editors of the Mississippi Baptist Newton, attended the Convention in Tupelo and were pleased with their cordial reception as messengers from the General Association, and with the proceedings. One of them wrote: "There was not a single jar in the Convention while we were there, and the Holy Spirit was present throughout the sessions."

President B. G. Lowrey writes: "Senatobia church has called Rev. J. F. Sherman, of Missouri. I heard him at Senatobia on July 16, and considered the sermon quite a strong one—clear, concise, forceful, spiritual. I am sure we shall find him a valuable addition to our Mississippi forces. He is just out of the Seminary, and will enter regularly on his work Aug. 1."

Pastor Theo Whitfield, of Jackson, Mo., is on a visit to his father, Dr. Geo. Whitfield, of Clinton. On last Lord's day he preached an interesting and instructive sermon in keeping with his parental training, entreating that we work at, pray for and give towards the evangelization of the world, in obedience to the expressed will of our Lord who remains invested with absolute and universal dominion.

Presbyterian missionaries report that in Japan Buddhism is studying and adapting Christian methods, forming Young Men's Associations, establishing great schools, inviting Christians and even missionaries to take place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and power of Christianity. When they have found that secret they will no longer be Buddhists, but Christians.

Dr. Elmond James, president of the University of Illinois, who is making a careful investigation into the post-college record of football players, declares it as his conviction that "the successful football man must under modern conditions, so overstrain himself physically as to diminish seriously his chances of achieving success of any kind in after life." Yet everyone of the "stars" will play on and hope that he shall be an exception.

Dr. E. E. Bomar, assistant corresponding secretary of the Foreign Mission Board, attended the late meeting of the Mississippi Convention, and is eloquent in telling the graces and glories of the meeting. Mississippi Baptists have struck us as being of a brand peculiarly their own and fit to pass in every market on the earth. If we ever select a new birthplace we will ask Brother Rowe to give us a chance to select Mississippi.—W. E. Hatcher in Argus.

THE BAPTIST.

J. L. D. Hillyer, Rome, Ga.: "I have read with intense appreciation the sketch of Brother Walne by Brother Gambrell. Twenty-five years ago I was missionary under the State Board of Mississippi. I was located in Warren County, and I learned then to believe every good thing about that great man that Brother Gambrell tells about him now. How those two men loved each other! And I thank God that it was my privilege to know them both intimately and love them devotedly.—Baptist Standard.

The waxing cold of the love of Christians and the decay of the world's confidence in religion is no doubt to be accounted for in part at least by the distortions and monstrosities mixed up in the common faith and labeled as genuine. Their name is legion and their influence sedative and paralyzing. Shall we make mention of a few? Well, the Salvation Army, the holiness craze, Christian Science, hypnotism, the new theology, the modern evangelism, and a few others. See?—J. A. H.

Captain W. T. Ratliff, that prince among laymen, of Raymond, Miss., honored The Standard office with his presence the past week. He and Secretary B. D. Gray, of the Home Mission Board, have the mutual distinction of being related as father-in-law and son-in-law. Years ago the two noble men organized a mutual admiration society, of which the first is president, and the latter secretary. The society works harmoniously. Captain Ratliff was called to Dallas to be with the bereaved family of the late Dr. T. J. Walne. He is one of the wisest and best men the writer ever knew.—Baptist Standard.

Hot Springs, Ark.

While here for treatment I have had the pleasure of meeting Frank M. Wills, the evangelist who is confined in the U. S. Army and Navy Hospital. He has suffered a good deal, but is better now. Chaplain Wells is known well in army and navy circles because of his bold stand against whiskey and army corruption. Under God he did a great work for the cause of righteousness. He is also a good evangelist. Have also met Bro. L. S. Foster and family. Bro. Foster is well known to every Mississippian. He and family are enjoying good health. Bro. Foster is pastor of the Second Baptist Church. He is doing a great work in this, the most wicked of cities. Let us pray that both of these fine, noble, courageous, God-serving men will be able to continue their work and in the end they may receive the reward of the faithful.

Fraternally,
W. D. GOOCH.

Oakland, Miss.

Resignation.

We, the Missionary Society of the Okolona Baptist Church in session July 24, 1905.

Resolved, That we express our regrets

over the resignation of our beloved pastor Eld H. A. Smoot. He has truly been a great help to us in our work for the Master. It is with sad hearts that we give him up. His dear wife has endeared herself to us and has been an efficient worker in our society. Our prayers will go with them to their new fields of labor. We ask our Heavenly Father's richest benedictions to ever rest upon them.

(MRS.) E. HAWKINS.
(MRS.) A. TURNER,
(MRS.) T. DARDEN,
(MRS.) G. W. COLE,
(MRS.) A. DARDEN.

Toxish.

Last week I assisted Bro. J. F. Tully the pastor of oxish church in a meeting. There were nineteen additions to the church. This past week I assisted Bro. E. E. Thornton, the pastor at Troy in a meeting. There were 28 conversions and 19 additions to the church up to the time I left this morning. These are both good churches and the pastors are both good, live, energetic, spiritual men of God.

H. A. SMOOT.

Harrisville.

We have just closed a great meeting at Liberty Church, Harrisville, Miss., in which Rev. J. H. Lane, of Magnolia, did the preaching; visible results: The saints greatly edified, and ten happy converts buried with Christ in baptism by Pastor J. C. Buckley.

Bro. Lane never loses an opportunity to help the church and pastor by striving to bring them closer together, and in this he is successful. He, therefore, leaves the church loving the pastor better. At the same time he is faithful in telling sinners the way to Christ. Could he be induced to give all his time to this kind of work, he would greatly help the pastors and churches that secured his services. We hope it may be so, and that he may come our way again.

D. W. MCLEOD.

July 28, 1905.

From the Orphanage.

Please say to our friends that we are getting along at the Orphanage very well. We have had several cases of bilious fever lately. Nothing serious except one case. Little McIya Page is very low now.

Our good Dr. Fulgham says we must stay at home and keep the folks out during the yellow fever excitement. So I have laid in a supply of provisions and am going to stay at home and take care of the little ones.

So you can ask our friends not to visit us while the excitement is on, but just send us the money and we will take care of the babies.

With best wishes to everybody, I am fraternally,

J. R. CARTER.

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WOMAN'S WORK.

Mrs. J. A. T. JOHNSON, Editor.

100 D. Clinton, Miss.

[Discontinue communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. J. A. T. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional subjects, of prayer, etc., are left to the Society.

July 1905.

Subject: Fields and Forces of the Mission Board.

PRaise MEETING.
Program.

August, 1905.

Subject: Fields and Forces of the Foreign Mission Board.

CONTINUED PRAISE.

1. A. A. Music: The soldiers of Gustavus Adolphus were accustomed to kneel in the midst of an engagement, sing Luther's hymn, "A mighty fortress is our God," then charge the enemy and win the victory. Brave hearts are needed to sing hymns that strengthen faith.

2. Praise in Psa. 145 and Rev. 19:5,6.

3. Praise through prayer for results: 2,031 missions on foreign fields last year, 500 missionaries sent out, receipts \$2,345—largest ever given; contributions of W. M. U., \$53,678, increase of \$5,900.

4. Song: "Watchman, tell us of the night?"

5. Lesson: "Fields and Forces of Foreign Missions" may be effectively used as the basis for two talks by enthusiastic workers.

6. Notes of Thought for Leader: "Your life is a broken wing if it cannot fly as the ocean." "No life need ever be a waste." "No life need ever be a waste."

7. Lesson: "The Art of Having Time," by Mrs. T. L. Tomkinson.

8. Personal Experiences, in line with leaflet.

9. Book: "Collection, etc."

10. Praise Hymn: "In the Cross of Christ I Live." This was written by a man who could speak one hundred languages, dialects, and will abide through all his greatest work.

THE FOREIGN MISSIONARY ASSOCIATION OF MONTEAGLE.

This organization is composed of Christian workers of all evangelical denominations. The payment of twenty-five cents a year entitles one to membership. This fund is used for the entertainment of the returned missionaries who are invited each successive year to speak before the association concerning their special field of labor. For this year the meeting of the association

began on Tuesday, July eleventh, and were held for four successive days, closing on Friday, July fourteenth. The exercises consisted of reports from ladies representing the various denominations, discussions of some kind of missionary work, and an address from a returned missionary. On Wednesday, Mrs. J. W. McCollum, who has been employed by the Southern Baptist Convention, as a missionary in Japan, for the past sixteen years, made a very practical, helpful talk. Miss Geary, representing the Methodist Church south, spoke concerning her work in China, on Friday morning. The election of officers for the coming year was held, and the association was closed with appropriate exercises.

(Recommendations of the Foreign Mission Board to Woman's Missionary Union, Adopted at Annual Meeting, Kansas City, Missouri, May 12, 1905.)

We rejoice in the excellent advance made by the Sisters in their contributions during the past year, and also in the noble help they are giving in stirring the hearts of our people, and in inspiring many to deeper interest in the great work of world-wide missions. Trusting that they will be led by the Spirit of God in the work for a year, we make the following recommendations—

1. We ask you to join with us in urging upon churches and individuals the duty of systematic and proportionate giving, and so far as you can, bringing this important subject to the attention of the leaders in our churches, and getting them to put it on the hearts of others.

2. That you will in every way possible disseminate information by getting subscribers for the Foreign Mission Journal, distributing tracts, and in writing letters to friends and in conversation, putting in something about this work. The list of subscribers for the Foreign Mission Journal has greatly increased. This is due in large measure to the earnest efforts of our Sisters.

3. We ask that you try to raise enough to pay the expenses of the women of our Board in foreign lands. To this end we hope you can raise during the year at least \$60,000. It may be well for you to divide this amount among States and Associations, so as to get these more deeply interested in the work.

The salary of missionaries is \$500 or \$600 according to their location.

4. The Woman's Missionary Union is trying to secure funds to pay for the expenses of our mission schools (not including the Theological schools). Bands, Societies and individuals are requested to give sufficient amounts to pay for teachers, or for the expenses of scholars. Information in reference to this department of the work can be gotten from the Secretary of the Woman's Missionary Union.

5. We greatly rejoice in the large Christmas Offering for last year, and hope that this coming year it will be larger than ever. This offering goes to the rapidly developing work in China. We ask the Sisters, in taking their offerings, to request the pastors to make special talks, so that not only the members of the Society but other sisters will gladly give, and thus enlarged the Christmas Offering for that great work.

THE HOME.

Our American Aristocracy.

John Adams, second president, was the son of a grocer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which his state is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new life farm in North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home was an humble one. He learned the business of clothier.

James Buchanan was born in a small town in the Alleghany mountains. His father cut the logs and built the home in what was then the wilderness.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

Ulysses S. Grant lived the life of a village boy, in a plain house on the bank of the Ohio River, until he was seventeen

years old.

James A. Garfield was born in a log cabin. He worked on a farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.—Ex.

A Positive Remedy For A Cold.

The following recipe has been successfully used in our household for many years, and is one which has proved of the greatest value to us and to our friends. Take a large teaspoonful of linseed, five cents' worth of sticklicorice, and one fourth of a pound of Valencia raisins. Put these into two quarts of cold water, place on the stove, and let simmer over a slow fire until it is reduced about half. Take off, and strain through cheese-cloth on fine muslin, place on the stove again, adding one-fourth of a pound of sugar-candy (or rock-candy.) Pound the candy until it is quite fine, and when it is dissolved pour the whole into a jar or sealer, cover, and place in the cool. Take half a pint of this mixture on going to bed, adding the juice of a half good-sized lemon and tablespoonful of old rum to the quantity you are about to take. The two latter ingredients are best added only to the quantity about to be taken, as if added to the whole it is apt to grow flat. Rip the raisins slightly with a sharp knife, so that all the goodness may be obtained. White-wine vinegar may be used in place of lemon-juice, but the latter is much to be preferred. Some may find a little difficulty in obtaining the rock-candy, but a little perseverance will be amply rapid. None need hesitate in the using of this remedy, for if taken in time it is not too much to say that it is infallible. It has been known to cure colds in less than three weeks that have almost settled into consumption.—Mrs. R. B., Toronto, Can.



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Deaths.

G. W. Mimms, Sr.

On Sunday evening of July 8, 1905, a long and useful life closed its earthly journey. G. W. Mimms was born on July 15, 1820, when quite a boy became a member of the Baptist Church in his father's family to Hinds County, Mississippi, settled on a farm near the town of Osprey.

Later he moved into the town and became one of its leading merchants. From the time of entering public life he was a prominent factor in the community and took a large share in directing its intellectual, social, civil and religious ways. He was a man of sound judgment, of high character and loyal to principle. He was believed to be right. A man whose father's mold could not help but impress himself upon a people who believed.

He was in his family that each of his children and the highest love for him and devotion to his opinions and wishes. His wife's love joined with firmness. His father "Father" said, it was the pleasure of the children to recognize as wise and good authority. The unity of the family was a beautiful expression of the love and esteem which bound together father and children.

In early life Bro. Mimms became a member of the Baptist Church in Utica, entering the fellowship by faith in Christ.

He was a Baptist, not because of adventitious circumstances, but because of a firm conviction that the New Testament taught the faith and practice held by Baptists.

He was a constant and careful reader of God's Word, and could readily give an intelligent reason for the hope that was in him.

He was an interested and active participant in all the affairs that pertained to the progress and prosperity of his denomination and the kingdom of God.

For more than fifty years he had been an officer in the Baptist Church in Utica, serving both as deacon and Superintendent of the Sabbath School. His life of prompt, constant and faithful service during all of these years leaves an inspiring example to those upon whom the responsibility of church life falls.

We can truly write of G. W. Mimms as David did concerning Abner, "Know ye not that there is a prince and a great man fallen this day in Israel," and now our church will miss him, the Sabbath School will miss him, his family of children will miss him, his familiar form will no more be seen in our homes and upon our streets.

A short while before his death, the pastor said, "Bro. Mimms, I have known your faith and manner of life in days of greater strength and vigor, but the end seems to be not far away, how about your faith and trust in God for the future?"

The reply was, "I have no doubt as to the future, Bro. Cohron," and then spoke of the peace which he had. Bro. Mimms was an ardent lover of his church because he thought it represented the truths taught by his Savior. He gave the strength of vigorous manhood, and the love and wisdom of old age to the Sunday-school, of which he died the Superintendent, because he wished to transmit and perpetuate in the minds and hearts of the children Bible truth.

He was the friend and supporter of education because he believed it fitted one better for the duties of this life, and if dominated by the Spirit of Christ, made one a more intelligent and useful Christian. The earliest knowledge the writer has of Mississippi College is in connection with G. W. Mimms as one of the trustees of that institution. On Monday morning, at 9 o'clock the body of our beloved brother was taken to the church

where appropriate worship was held in the midst of a sympathizing congregation.

The present pastor, Rev. J. L. Low and Rev. I. H. Anding former pastors, and Rev. W. T. Lowrey, president of Mississippi College, each taking part in the funeral services and making addresses suitable to the occasion.

After this the body was laid away in the cemetery just east of the church to await the coming of our Savior in the resurrection morn.

"And life's long warfare closed at last; His soul is found in peace."

"Soldier of Christ, well done; Praise be thy new employ; And, while eternal ages run, Rest in the Savior's joy."

R. A. COHRON.

Utica, Miss., July 21, 1905.

Married.

Mortimer-Bowles.

On July 5, 1905, at 10:30 a. m., at Belzoni Baptist Church, Belzoni, Miss., the pastor officiating, Wm. Thornton E. Bowles and Miss Virginia Bowles, both residents of Belzoni, were married.

R. D. M.

Staples-Turner.

At the home of the bride, Doddsville, Miss., Sunday, July 16, 1905, at four-thirty p. m., pastor of Belzoni officiating, Mr. Davis Staples and Miss Janie Turner, both residents of Doddsville.

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Stations.	No. 2. No. 4.
Lv. Mobile.....	Ala. 7:00am 4:30pm
" Government St., Ala. 7:08 "	4:38 "
" Orchard..... "	7:29 " 4:59 "
" Crusier..... "	7:36 " 4:06 "
" Semmes..... "	7:44 " 5:14 "
" Wilmer..... "	8:03 " 5:31 "
" Latonia..... Miss.....	8:18 " 5:46 "
" Brushy..... "	8:25 " 5:53 "
" Donovan..... "	8:33 " 6:01 "
" Evanston..... "	8:42 " 6:10 "
" Lucedale..... "	8:48 " 6:16 "
" Eubank..... "	9:00 " 6:28 "
" Bexley..... "	9:07 " 6:35 "
" Merrill..... "	9:17 " 6:45 "
" Leaf..... "	9:34 " 7:02 "
" McLain..... "	9:50 " 7:18 "
" Little Creek..... "	9:54 " 7:22 "
" Beaumont..... "	10:10 " 7:38 "
" Hintonville..... "	10:28 " 7:56 "
" Richton..... "	10:44 " 8:12 "
Ar. Lancaster.....	

South Bound—Daily.	
Stations.	No. 1. No. 3.
Ar. Mobile.....	Ala. 6:30pm 12:01am
" Government St., Ala. 6:22 "	11:53 "
" Orchard..... "	6:03 " 11:32 "
" Crusier..... "	5:57 " 11:25 "
" Semmes..... "	5:50 " 11:18 "
" Wilmer..... "	5:31 " 11:00 "
" Latonia..... Miss.....	5:16 " 10:45 "
" Brushy..... "	5:09 " 10:38 "
" Donovan..... "	5:01 " 10:30 "
" Evanston..... "	4:52 " 10:21 "
" Lucedale..... "	4:46 " 10:16 "
" Eubank..... "	4:34 " 10:05 "
" Bexley..... "	4:27 " 9:50 "
" Merrill..... "	4:17 " 9:50 "
" Leaf..... "	4:00 " 9:34 "
" McLain..... "	3:44 " 9:13 "
" Little Creek..... "	3:40 " 9:09 "
" Beaumont..... "	3:24 " 8:53 "
" Hintonville..... "	3:06 " 8:35 "
" Richton..... "	2:50 " 8:19 "
Lv. Lancaster.....	

NORTH BOUND.		SOUTH BOUND.	
No. 2—Daily.		Daily—No. 1.	
11:02am Lv. Mobile.....	Ar. 2:32pm	11:16 " " " " " "	2:18 "
11:16 " " " " " "	2:32 "	11:40 " " " " " "	1:54 "
12:03pm Ar. Laurel.....	Lv. 1:31 "	12:04 " " " " " "	1:30 "
12:18 " " " " " "	1:16 "	12:30pm " " " " " "	1:04pm
12:41pm " " " " " "	12:53pm	12:41pm " " " " " "	12:53pm
12:47pm " " " " " "	12:47pm	1:09pm " " " " " "	12:21pm
1:29pm " " " " " "	12:01pm	1:29pm " " " " " "	12:01pm
1:41pm " " " " " "	11:47am	2:00pm " " " " " "	11:30am
2:00pm " " " " " "	11:30am	2:20pm Ar. New Orleans.....	11:10am

Hattiesburg Branch.	
NORTH BOUND.	
Daily	
No. 24. No. 6.	
Lv. Beaumont.....	10 10am 7 40pm
" Wingate.....	10 45am 7 55pm
" New Augusta.....	11 00am 8 01pm
" Mahnd.....	11 15am 8 09pm
" Ragland.....	8 26pm
" McCallum.....	12 05pm 8 33pm
Ar. Hattiesburg.....	12 50pm 8 55pm

SOUTH BOUND.	
Daily.	
No. 5. No. 25.	
Ar. Beaumont.....	8 40am 5 00pm
" Wingate.....	8 25am 4 25pm
" New Augusta.....	8 19am 4 00pm
" Mahnd.....	8 11am 3 40pm
" Ragland.....	7 54am 3 03pm
" McCallum.....	7 47am 2 45pm
Lv. Hattiesburg.....	7 25am 2 00pm

Ellisville Branch	
Daily Except Sunday	
No. 27. No. 26.	
Lv. Ellisville Jct. Miss., ..	11 40am
Ar. Ellisville Jct. Miss., ..	1 45am
Lv. Ellisville Jct. Miss., ..	12 15pm
Ar. Ellisville Jct. Miss., ..	2 00pm

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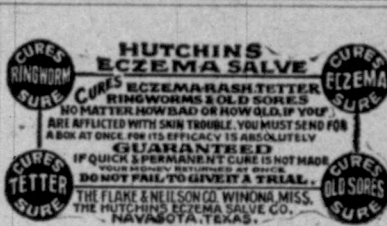
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Ar. Silver Creek.....	11:50 a. m.
Daily.	
Ar. Columbia.....	8:10 p. m.
Ar. Silver Creek.....	8:35 p. m.

Daily	
No. 4. Lv. Gulfport.....	7:30 a. m.
Lv. Hattiesburg.....	10:35 a. m.
Ar. Jackson.....	2:00 p. m.

Daily.	
No. 3. Lv. Jackson.....	3:25 p. m.
Lv. Hattiesburg.....	7:00 p. m.
Ar. Gulfport.....	9:50 p. m.

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No. 6. Lv. Gulfport.....	4:05 p. m.
Lv. Hattiesburg.....	7:18 p. m.
Ar. Jackson.....	10:35 p. m.

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Mission Paragraphs.

Not seldom is the suggestion made the missionary to the illiterate and unevangelized that preaching is wasting his talents, and that men of superior abilities should be kept for the conspicuous places in the home field. No greater mistake could be made. Not only are men of superior qualifications needed in laying the foundations of Christian civilization in pagan lands, but these men can find the complete scope for the exercise of their powers in the regions to which they go. A minister who left a large and prosperous congregation in New England, after three years' service, recently wrote home, as the result of his own observations these words: "Every man and woman, of whatever degree of talent, seems to be amounting to four or five times as much for the progress of the Kingdom as he or she could do at home."—Missionary Herald.

The other day I was reading an address on foreign missions spoken in Scotland by an English pastor whose church in London has the largest membership of any in the metropolis. I was impressed by these words: "The growth of the church to which I am the minister began from the point in which I insisted that the missionary work in the foreign fields must be the first and foremost in all their thoughts and in all their contributions." That, it seems to me, is a testimony which we will do well not to ignore."—Dr. Reuben Thomas.

MISSIONARY MAP OF THE WORLD.

The Foreign Mission Board has a beautiful missionary map of the world which it is selling for three dollars. Its size is 50x87 inches, and it is printed on cloth which is colored to show the prevailing religions of the world. The mission stations of the Southern Baptist Convention are marked so that they can be seen in any average church. Besides being beautiful, it is a great educator for churches, missionary societies, Sunday Schools, etc. Hundreds have been sold to pastors and other workers who express themselves as well pleased. One pastor says, "I would not take \$25 for ours if I could not replace it." Send \$3.00 by check or money order and get one. Address Foreign Mission Board, Richmond, Va.

WHAT HAPPENS TO A CHINESE BABY.

On the evening of the first day after the baby had arrived the paterfamilias, according to the Chinese custom, prostrates himself before a joss, and, touching his head to the floor, voices thanks to the gods and to the honorable ancestors for the small son who was sent perfect of body and full of health. On the evening of the second day the ceremony is repeated and on the third day the voice of the wife joins that of the husband in thanksgiving. Also on the third day a limited number of relatives and friends are called in to wit-

THE BAPTIST.

ness the first head shave. The rooms of the home are decorated for this occasion with green branches of either fir, cedar, or spruce, to insure longevity, or good luck to the house. Other ornamentations in honor of the baby are long silk threads, bearing little circles, squares, and hearts of gold and scarlet paper. These are festooned from the walls and are hung from the ceiling. A few feet away the threads are invisible and the gay scraps of paper appear to be floating in the air. For the head-shaving the guests are seated in a semi circle before joss. The mother is carried to a seat of honor to the right of the joss, and the baby, swathed in yards of scarlet and purple silk, is brought in on an elaborate pillow. The eldest child, or nearest relative, carries a green branch, crossed with threads of scarlet paper, and waves it slowly over the head of the baby. This wards off evil influences and insures good health. After a quaint ceremony by the father before the joss, the tiny forehead of the baby is shaved by the mother, and a christening similar to that of the Christian religion—except that the prayer is made to the ancestors, and the water used to sprinkle the baby is perfumed with sandalwood—is a part of the ceremony.

The name by which the child is afterward known is also bestowed by the mother. After the shaving of the head, a cap of scarlet silk, with decorations of gold and jewels, and with a tiny round hole in the top, is placed upon the baby's head, and the christening is completed. In every Chinese family, however poor, at least one banquet is given in honor of the birth of a boy. The banquet viands may be only rice and a bit of salt fish, and there may be only a half dozen or so present; nevertheless, the feast is given, for it is baby's right, and the rights of babies are respected by oriental parents.—Harriet Quimby, in Leslie's Weekly.

Truly it may be said on the death of the Rev. J. Hudson Taylor that a prince and a great man is fallen this day in Israel. He first went to China in 1853 at the age of twenty-one as an agent of the China Evangelization Society. In 1865 he founded the China Inland Mission and sailed the following year with a party of fifteen missionaries. At that time eleven of the eighteen provinces of China were unoccupied by any Protestant missions, whereas now, largely through the agency of the C. I. M., of which Mr. Hudson Taylor was the Director until 1901, not one is in that position. The C. I. M. has now a total of 828 foreign workers in China, by whom 200 central stations and 480 out-stations are manned. Thank God for raising up this servant of His and for so richly prospering his work. It is only ten months since we recorded the death in Switzerland of Mrs. Hudson Taylor, and he, for a time, was in very precarious health. He had a yearning, however, to return to the land of his lifelong labours, and he sailed in February to arrive safely at Chang-sha in Hu-Nan—the last prov-

ince to open its borders to his mission—and there to die. His faith and devotion have been an example and stimulus to many, and the C. M. S. has learned much from his spiritual methods and the Catholicity of his sympathies have helped an to little to raise the tone of home organization for missions, while the simple faith and heroism of the China Inland missionaries and their converts in the many troubles and dangers that have beset them, and especially in the Boxer tragedies of 1900, have demonstrated the prayerful care and wisdom wherewith the agents of the mission are selected.—Church Missionary Intelligencer.

Antioch.

Our meeting at Antioch, in Lawrence County began July 8, 1905 and continued seven days. Bro. L. D. Posey did the preaching and did it well. The church has been built up spiritually. Thirty additions. Meeting closed with good interest. The first time I have had the pleasure of hearing Bro. Posey and hope to have him preach for me again. Dear Brother Pastors, if you are wanting good, strong sermons in your meetings it will be nice to get Bro. L. D. Posey, of Silver Creek. He has some time uncalled for. He is strong, earnest and consecrated.

Fraternally,
J. R. G. REEVES,
Pastor.

A Good Meeting.

It was my happy privilege to be in a good meeting with the saints at Salem church in Covington County. The pastor, Elder J. T. Dale, preached the first two days of the meeting, and the writer from Monday morning till the close of the meeting Friday afternoon. The Lord was with us. His presence was felt both by saint and sinner. Many of the Lord's people testified that they had been revived, and in addition to this, fourteen souls were received into the church by an experience of grace and by baptism.

Salem is a good church, and loves her pastor; and Bro. Dale enjoys the full confidence and love of all the church and community. A good church and a noble, godly pastor. I am glad I was with them.

Fraternally,
T. J. BARKSDALE,
Liberty, Miss., July 29, 1905.

The Young Preacher.

The young preacher—Why, he's just like any other young man who is honest and upright and aspirant to greater usefulness in the world. He doesn't look different, nor does he act differently from the general run of young men who are morally clean in their lives and Christly in their conduct. As an average thing he is a jolly good fellow, delighting himself heartily in all the harmless fun that comes his way and joins in frequently with the

August 10,

1905.

other boys in having a hilarious good time. Of course I do not speak as one who has had a very universal observation of the young preacher situation. My observation is limited to Mississippi, more especially to Mississippi College, where I've elbowed with the young preachers for four long years in all that goes to make up a many sided college life. And I suppose however, that the condition which exists here is pretty much like it is in other parts of the nation at large. I want to say that it is withal, a healthful condition. I don't believe that there is to be found on top side of this old earth a more manly set of young men than the ministerial students of Mississippi College, and they are very fairly ascribed the credit due their worth and standing. It may not have been thus in other times, but it is so now.

The idea is possessed by some irresponsible unfortunates that the young preacher crowd are a "funny set." While biased and ready to indulge in their defense, it is nevertheless true, if I do say it, that this idea or impression, is baseless and untrue. In every respect of honorable competition the preacher boy, as he is called here, averages up with the other boys, and not infrequently others suffer in comparison with his splendid achievements. On the ball ground he gets just the same as the rest, and this season the baseball team have elected a young preacher for their captain. But in the oratorical line does he show up best of all. While the number of the ministerial students is very small compared to those who expect to pursue other calling, yet the majority of medals awarded for oratory in Mississippi College are captured by the young preachers. However, I do not think this is because of any superior talent possessed by him, but rather is explained by his frequent practice in public speaking in the way of preaching. Any way it is a fact, and I cite it here to show that the young preacher crowd are not a "funny set."

There are some people who seem to think that we have a kind of ecclesiastical incubator in Mississippi College by which we just hatch out the young preachers by the wholesale. Now every one who has been here any length of time knows full well that there is no special influence exerted from the faculty or any other source here to constrain young men to enter the ministry. Respecting this matter, there is little difference between the atmosphere of Clinton and that of any normally Christian community. However some young men do enter the ministry while in school here but ninety eight per cent of them who go out from here as preachers, come here also, with the decision to give themselves to the life of the ministry.

Shall I speak of his power of endurance, his unflagging energy and of his heroism? Space will not permit me to say much. But if heroism implies courageous constancy in the face of opposition, strong and fierce, then I have seen something of its genuine article exemplified in the student life of many a young preacher in college.

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I don't speak of opposition in an objective nature—some one opposing him through ill-will to him as a preacher—but rather the opposition that accrues from financial embarrassment. But as fire is indispensable in perfecting and revealing the pure gold, so perhaps God has ordained the fiery ordeals common to many a young Baptist preacher in College, that He might thereby develop the best element of manhood possible, and bring to light the jewel of heroic worth which shall emit the light of honor down the vista of an unrolling future.

FLOYD BUTLER.

Mississippi College.

News Note.

I have recently meetings at Tchula, Hollandale and Enon of which I wish to speak. Tchula is a mission station served once a month by Bro. J. T. Ellis of Durant Miss. We have no church building here of our own, being dependent upon the kindness of the Methodist brethren, and the Baptists perhaps do not number more than ten. Among this number none are more interested in the cause than Mr. and Mrs. Dameron, now members of the 2nd Church, Jackson, Miss. It was a great pleasure to be in their hospitable home. The visible results of this meeting were three professions of faith in Christ.

The visiting brother was given forty-three dollars for his few days service.

At Hollandale we labored under the disadvantage of having no pastor to help. Bro. Gregory having resigned and gone to Texas about 3 months ago. Here are found some choice spirits, among them Drs. Spivy and Magruder in whose homes most of the time was spent. Dr. Magruder is the only one I have met who scrupulously tithes his gross income and places the amount in the Lord's treasury. Of course he is prospering and giving large amounts to the Lord's work. He is indeed a fine man and giving is not the only grace for which he is noted.

Two were received for baptism and baptized by the writer.

Sixty-six dollars was the material expression of appreciation for services rendered.

It was a great pleasure to have Bro. Borum and wife and Mrs. Campbell run down from Greenville and spend two days in the meeting; and then to stop in Bro. B's home for several hours, while waiting for trains; this was more than a pleasure, it was a real benediction.

Bro. Borum is doing fine work in Greenville. The saloon keepers and law-brakers generally are keenly alive to the fact just now that there is a preacher of temperance, righteousness and judgment to come, in their city. More of this later.

I returned Saturday from a meeting at Enon, Miss., where I assisted Bro. J. J. Justice.

Enon Baptist Church is 15 miles from the R. R., Summit on the I. C. being the nearest station.

The people came in great numbers; about 1,000 being on the grounds the first day. This section of Pike County, is thickly settled by white farmers on small farms, that produce good crops.

The Lord blessed his Word and 22 were received for baptism, four restored and two received by letter.

The last day of the meeting—Friday—was a busy and fruitful one. Nine were approved for baptism; a pastor was called for the following year at an advance in salary of \$50.00; a tall fledged blind tiger on wheels was captured about 30 minutes after making its appearance on the grounds, and before it had gotten down to business. The marauder was tried on the ground and given the limit of the law.

Enon now has a membership of about 200 and we may expect to hear good reports of her work thro' the following year.

Bro. Justice will leave this field in September, and with his consecrated wife will go to the Seminary at Louisville for more thorough equipment.

A free-will offering of forty-five dollars for fifteen cents was given the preacher and his services.

I praise the Lord for the good accomplished in these meetings and crave the prayers of God's people for his blessing upon other meetings yet to hold.

Yours in His service,

C. T. KINCANON.

Notice.

DEAR SISTERS:

The names of a number of missionaries desiring boxes of clothing, etc., have been received. Societies wishing to send boxes will kindly notify me and I will send names and full direction.

Twenty-boxes were sent to the destitute portions of our mission fields last year. Let us make an effort to supply these comforts to a greater number of our missionaries, this year, as they go about doing good and telling the blessed news of free salvation. Send promptly for the names that the boxes may reach them before cold weather.

Yours in the work,

(Mrs.) W. R. WOODS.

An Inquiry.

I want some help on same trouble I found in our last Sunday school lesson.

It is in reference to 34 verse 24 chapter Luke saying "the Lord has risen indeed and hath appeared to Simon." The preceding verse says "And they rose the same hour and returned to Jerusalem and found the eleven gathered together and they that were with them."

Now Simon was one of the eleven. Why were these two brethren telling Simon that the Lord had appeared to him. And when telling Christ what had happened they did not mention his having appeared to Simon. I can't find anywhere else in the gospels where Christ had appeared before this to Simon. What is the explanation of this?

Signs of Promise.

WORLD'S CONGRESS.

The secretary, Mr. Shakespeare, made some opening statements to the effect that Baptists with their adherents, and Baptist at heart, numbered near 20,000,000. His honor, Judge Willis, was chairman for the evening. He has just been elected president of the Missionary Union. He is a typical Englishman and an enthusiastic Baptist. No one seemed to enjoy all the meetings more than he. In a short address he made us thoroughly welcome. His reference to the recent Education Act was punctuated by frequent applause, and he assured the Congress of an increased moral energy among the churches of our faith, closing with mention of Charles Haddon Spurgeon as the greatest evangelical preacher of the latter half of the nineteenth century.

The Baptist Congress opened its sessions with a degree of enthusiasm that I have never seen in any denominational gathering. It was a repetition of Pentecost in its number of tongues that were represented and these all entered into the spirit of the occasion with magnetic interest. It was impossible to escape the feeling of brotherhood that abounded, and as country after country was called and responses were made by chosen men they were greeted with cheers and waving of handkerchiefs, and then the national hymns were sung by the delegates of that particular country.

Dr. Laws of Baltimore, graciously responded in behalf of Southern Baptists, asking the close representatives from the South to stand and give the Chautauqua salute. Dr. Crandall spoke in behalf of our Northern Brethren, and then Americans sang our National hymn. This was greeted with cheers after cheers, for it tells of a free people whose like is nowhere else to be seen on earth.

Dr. Clifford was called for to represent the United Kingdom. This intrepid leader of the great battle now waging in England spoke from a full heart. Love to Christ and convictions seemed to him to be dominant in the congress, just as they marked the history of our fathers. English Baptists would win in the end, and Russian Baptists would yet have liberty. This note of hope of victory marked the speeches of all and gave a send off to the Congress that was uplifting to a high degree. Every reference that was made to liberty in religion was cheered to the echo, showing how dear to the Baptist heart is this doctrine of God's Word.

Russian Baptists were represented by some half dozen delegates, among whom was Baron Uxeull and a preacher who had suffered by imprisonment eight times.

Dr. Richards, an English missionary, who has spent 30 years in the Flowery Kingdom and who is exceedingly popular in England represented China.

Japan spoke through Mr. Thomas, who said the Japanese was the brightest, kindest and bravest nation in the East. The

Baptists numbered 2,500 and stood for religious liberty. Japan had already declared a rest day for every public office and prohibited every young man under 20 years of age from smoking cigarettes.

So the meeting went on until a late hour, and but few seemed to weary.

A. V. ROWE.

College Tidings.

The quarantines are tight and becoming tighter. I shall doubtless be kept close at home for a few weeks. Unless the situation grows much worse we shall open school on time, September 6th. Six years ago we opened with yellow fever in Jackson. It was ten weeks after school opened before the yellow fever disappeared from Jackson. Yet we ran right along with a good attendance and an air-tight quarantine. I am very hopeful this year that the yellow fever will be practically confined to New Orleans.

I spent yesterday at Concord Church, Yazoo county, where Pastor J. P. Harrington was beginning a meeting. We took subscriptions for the building fund amounting to \$298. \$125 of the amount was subscribed by two members of the Anding church who were present. \$100 was from Miss Ella Kelley, a former Blue Mountain student. God bless them, that's the way they do! Brother Harrington hopes that Concord church will finally give \$500 to the buildings. Some of the brethren wanted to consider further before making their subscriptions. Harrington is a hustler and will doubtless work the matter up.

Recently I had a letter from J. E. Phillips of Laurel promising \$10 a year for 5 years to the buildings. If half the Baptists in Mississippi would be that liberal in proportion to their ability we would in 5 years have the best equipped and endowed Baptist College in the entire South but alas the few do the work while the many look on and smile—or frown. The work will be done, however, in spite of yellow fever and all other hindrances. The Baptists of Mississippi have rubbed out the word fail from their dictionary.

During the few weeks that I shall be held in my quarantines I shall not be idle. I have lots of work which I can do at my desk. If the brethren dream of me let them dream of me as still busy. In the meantime, however, if a multitude of them would write me and make liberal pledges to the building fund it would add very much to the zest which I shall be able to put into my work.

Yours for progress.

W. I. LOWREY.

Hermosillo, Sonora, Mexico.

We closed our meetings here last Sunday with two baptisms and others expect to join soon. These are the first real baptisms ever seen in this city. Bro. Hatchell and his excellent wife are making a fine impression on the people here. We expect soon to see a flourishing Baptist Church here.

Bro. H and I ran down to Guaymas on cost, but could not hold a meeting for want of a house. We find however, that that field is ripe to receive the Gospel. Bro. H. will open up work there in the fall, D. V.

A. C. WATKINS.

P. S.—I return next week to Coahuila. Pray for our work, and workers, in this great country.

Why the Pastor Did Not Suit.

While visiting in a certain town I met a man who wanted to know if there was any chance for his church to secure my services for the coming year, when the following conversation took place:

"Have you no pastor?"

"Yes."

"Is he going to leave you?"

"Well, I don't know, but some of us think it is best to make a change."

"Has your pastor given any offense?"

"No."

"Well, does he preach the Bible?"

"Yes."

"Well, then, it seems to me that he is the man you need and I cannot understand why you want to change."

"Well, he doesn't suit the people, the sinners do not care to hear him."

Al! there was the trouble, and the trouble is often that the church has more concern for pleasing the world than for pleasing Christ. It will be a sad day for the true ministers of the Gospel when the churches require them to please the ungodly either in or out of the church. The drunkard wants a preacher who will not condemn drunkenness too severely. Oh, he will not care for his touching upon that sin occasionally if he will only in some way half apologize for it before he quits the subject. The card-player, the gambler the dancer, the liar and sinner of every other class will not like it if they are not at least excused in part.

The preacher who can make a sore and heal it before the afflicted one gets out of the house is destined to become popular, and many churches will want him for their pastor. Sometimes the brethren throw their hearts wide open in church matters, in fact so wide open that the devil comes in far enough to make some valuable suggestions. I remember one time a certain church was on the eve of electing a pastor and one good(?) old brother, who had been turned out of the church a number of times for getting drunk arose and said: "Brethren, why not allow everybody in the house to vote in this election? Everybody in the community is interested in the election."

In that he stated a great truth. And he might have said further that the devil himself was interested, for he was, and possibly more than many of the church members.

But to nip that sentiment in the bud, I said: "Brother, suppose a man wanted to run a blind tiger in this community, don't you think he would like to have a voice in

the election of the preacher? And don't you think he would be inclined to vote for the one who would be least in the way of his business?" He said he had not thought of that, to be acceptable to any church of the living God.

Many pastors do not suit because some of their flock cannot feel comfortable under their preaching, but they had better suffer here a little while than suffer eternally hereafter.

Many pastors do not suit because they maintain their independence of man and their dependence upon God alone.

Many need to take to the desert, as did Elijah, or to the wilderness as did John the Baptist, until they can feel free to preach the "Word" just as it is without fear that some one will not like it. The gospel needs no sugar-coating.

"A PASTOR."

A Noble Man Fittingly Honored.

It was with profound gratitude that I read in a recent issue of THE BAPTIST that the family of the late Capt. Jennings had given \$20,000 as a memorial to his name. This was a noble spirit, expressed by a noble gift and for a cause dear to the good man's heart. He loved Mississippi College and gave much valuable time thinking of her welfare. Now, that his wife and children have honored him in this way, his meekness will not soon be forgotten. Having had the honor of being his pastor for two years, I knew the man, I know the family and their devotion to him was beautiful, and I am not surprised that they have erected this monument to his memory. It is far more monumental than piles of granite or shafts of marble. They would instantly tell the passer-by that a man of affluence had died, but could not tell the story of his read love and devotion to mankind. So long as the grand old College shall stand this movement will send forth in the lives of the students tutored there the wholesome influence of him whose memory it perpetuates. Its influence will dispel ignorance and diffuse wholesome knowledge; it will help train heralds of the cross who shall tell salvation's story to earth's remotest bounds. As a fructifying stream sends refreshing moisture forth, and the new life giving light so now this noble man will live more really than ever before as he enters, by his influence, into the lives of Mississippi's young manhood.

Who could have known this noble man, when I was associated with him, and not have been a better man? None but a knave. And the young man who is housed and assisted by this benefaction and then leaves the college without being a better man was a moral degenerate to begin with. Whoever knew the Captain will be better for having crossed this building's threshold.

May God's richest blessing rest upon the widow in her loneliness, upon each of the three daughters and the three sons as they battle with life's issues without his counsel and may their father's God bestow them an abundance of grace that their

lives may be a monument to him whose loss they mourn.

W. JAS. ROBINSON.

Winchester, Tenn.

Shows.

I have thought much about Christains, who are the true representatives of a crucified and risen Lord of glory. Who for no other cause than to redeem a lost world back to God, Laid aside his celestial glory, came to this world of sorrow and grief, took upon himself the form of a servant and was made in the likeness of man, and was subject to passions and temptations like as we are. He also suffered many persecutions from the least to the greatest, but for the purpose which he came he bore them with fortitude, then last of all he willingly went to Golgotha there to finish his great mission, submitted himself into the hands of wicked men and there it is said of him that he tasted death for every man. O may God help each rational mortal to stop for a moment and ask themselves this most important question, what am I doing for my Redeemer? who shed his life blood for me that I might have access to everlasting life "Whether therefore ye eat, or drink, or what soever ye do, do all to the glory of God." 1 Cor. 10: 31. There are many things which would not glorify God, but the one thing I would like to mention especially is this. Is it to the glory of God that Christians visit shows. Had you ever given this a solemn thought? What are you fellowshiping? You are joining hands with the world. Where is your seperation? "Wherefore come out from among them and be ye seperate," etc 2 Cor. 6: 17. Have no fellowship with the unfruitful work of darkness but rather reprove them." Eph. 5:11. What do you hear the most there? O Brother, Sister, Blasphemy prevails in the throng, the boisteous Clown is heard, his infamous expression insulting the very modesty of society. Here is our loved ones, wife and children, throwing them under such heinous influence. Such occasions remind us of the confusion of tongues on the great tower of Babylon when the Lord was so displeased with their wicked device that he confused their tongues to thwart their work. There is nothing in shows to glorify God. Their object is to make money; their end is to dishonor God. Be careful, methinks, I hear some minister say, "I was there; wasn't it a very nice exhibition?" O, servant of the most High, did Jesus ever visit such places? Some one might say he visited various places, but what was his mission? Was it to laugh at ungodliness? His mission was to preach the Gospel, and that should be your mission. Did you ever hear of a minister preaching at a show? You would not hesitate to answer no.

The only reason why they don't is because they would have to denounce it, to be in harmony with divine truth. Read Matt. 6:24, "I am the light of the world;" Jno. 8:12. "Because as He is so are we in this world," Jno. 4:17. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," Matt. 5:16. What sort of light do you suppose you are reflecting upon the dark path of the wicked while covering it under a Pagan veil, courting the world, committing spiritual fornication? Owing to the lack of grammatical and literary culture I fall far short of painting this fiendish evil as the power of its ferocity is presented to my mind and the burden it weighs upon my heart. I have only tried to profile some of its affects. Will some brother take up the subject and do justice to it. May the God of mercy help each one to possess his vessel in honor, and thanksgiving for the master's use. Amen.

GEORGE N. STEWART.

Low.

Enclosed herewith find P. O. money order to pay for THE BAPTIST one year.

Have just closed a great meeting with my church, Concord, at Low, on G. and S. I. R. R., Laurel branch. Bro. O'Brian, of Magee, did the preaching. It was strong and full of good things for all who heard. Great crowds came daily to hear. Twenty-two were baptized, one received by letter.

May God guide you in your great work.

J. W. ROOKER.

Topisaw.

It was the writer's pleasure to be with J. E. Wills in a good meeting at Topisaw, 15 miles southeast of Brookhaven, the week following the 4th Sunday in July. I got there Monday and found the meeting in fine shape, pastor deservedly loved and loyally supported by the best people in South Miss. Their unbounded hospitality, their fervent spirituality and their spirit of progress is evident. The results of the meeting were 28 for baptism and one restored. God bless that noble band!

Bro. Wills goes to the Seminary this fall.

The writer preached from Monday till Friday, and they gave him \$37 00.

TOM TOMLINSON.

The fourth Sunday in July, the old Ramah Church began a meeting. Rev. J. O. Crawford Church of Franklington, La., did the preaching, and did it well. Seven accessions to the church.

Weathersby.

Bro. Thompson pictured the way of eternal life so plain to his people that they could not help but understand and realize their guilty distance from their Savior.

The good people of the neighborhood paid Bro. Thompson \$23.25 for his work with us in the meeting. We hope to know of his good results of his preaching at other churches as we do of our own.

Your brother in Christ,

J. M. GARDNER.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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The first B. Y. P. U. Encampment of Louisiana meeting at Lake Arthur, June 20-23, notwithstanding the downpour of rain, was a marked success.

There was a goodly number of the noble, consecrated people throughout the state present. Besides two of the field secretaries of the Sunday School Board and others.

The talent for the occasion could not have been surpassed.

Truly this was a spiritual feast of good things. I say nothing of the excellent instruction in Sunday school and B. Y. P. U. work. The God of nature has not left anything for the lake and scenery beautiful and inviting. A delightful place for a few "outings," if it was only more centrally located and more accessible for the people of the State to reach.

The B. Y. P. U. encampment of Louisiana is destined to become a great spiritual and educational power, be it said, a delightful "outing" for those who can not avail themselves of a summer trip, being in itself a threefold blessing, if not a fourfold, adding to the social feature.—Baptist Chronicle.

The minds of Christain people are turning more and more to the consideration of the great need for better Bible teaching in the home, in the Sunday school and in schools for higher learning. Many of the greatest educators and ablest Christain leaders are giving to this question their best thought. There is nothing being considered along educational lines that is more timely. Mr. Gladstone said: "Talk about the questions of the time; there is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of the people." This statement of the great commoner is true—and who would doubt it? then there is no more important sphere of service, and none more honorable, than to be a teacher of the Bible. The bringing of eternal truth to bear upon immortal mind

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is a ministry as deep as the soul's needs and as far-reaching as eternity. The best powers of the best Christain men and women should be freely given to this highest and holiest work. Yet we tolerate a grade of teaching for this truth, for the one brief half hour of the week that is given to it outside of the home, that we would not endure where our children are taught grammar or arithmetic. The times demand, and we should set to work to secure improved methods and greater efficiency in Bible teaching. This offers a great field for the thoughtful leaders of our Christain young people. It occurs to me that it would be an admirable theme for consideration in our Summer Assembly, about which Professor Harris will doubtless have some announcement to make soon. It would be eminently fitting for Unions, which are organized for study and for service, to take up the consideration of this need and seek to meet it. Let the watch-word be: "Better Bible Study; Better Bible Teaching." And, gentle reader, if you are a teacher, whether before a congregation or a class, make it a personal matter—M. L. Wood, in Religious Herald.

Pastors I Remember.

My earliest recollection of things goes back to Courtland, Alabama, say 1835—seventy years ago. It was there, I think, that Elder D. P. Bestor baptized my father; my mother was a Baptist when she married. Bro. Bestor was not what I call a pastor; he preached stately, perhaps, but did not devote his whole time to it. In 1835 we moved to Athens, where we had the services of Elder W. H. Holcombe, who later moved to North Mississippi, where he was buried. Bro. Bestor also came to this State, after the war taking charge of the St. Francis Church, in Mobile, for a time.

In July, 1838, our family located in Grenada, this State. Elder J. G. Hall was preaching to a small Baptist Church in a log school house, situated just across the street from the present—the Central Church building. There was no Baptist Sunday school; no house of worship in which to hold one. I attended the Presbyterian school, as that denomination came nearer our faith than any other—indeed, it is all most identical in profession, the difference being in practice. We Baptists go through the deep water to the other side of the river; they stop on the shore and look over. They contend for communing with each other; we understand communion to be with Christ.

About 1840 the Baptists built a brick house of worship several squares south of the log hut, and called Elder E. C. Eager to the pastorate the year following. I think he gave his whole time to the church, and did a good work. His expository preaching was a departure from the set ways of those days, and was very beneficial. Then he shepherded his flock and encouraged the Sunday school and other church work.

Bro. Eager was succeeded by Elder S. S.

Parr, who was a noted preacher and temperance advocate, but did not pastor a great deal. He moved to Missouri and died there, I believe, before the war. My next pastor, if I may so speak, was William R. Williams, D.D., of Amity Street Church, New York City, where I was going to school. Early in 1847 my brother, William C., went to New Orleans to establish a Baptist paper, and I joined him there. Elder Isaac Taylor Hinton was pastor of the First Church, but fell a victim to the yellow fever that summer. In October of that year I was baptized in Holmes county, Mississippi.

L. A. DUNCAN

Our London Letter.

I had a delightful day with the brethren in Bristol, England. The Congress sent me upon Saturday evening to preach for one of the churches there. My host wired me in advance that he would meet me at the station. I found him and his good family most genial hosts and felt easy and happy. The pastor was away on his vacation. The clerk called here "secretary," called Sunday morning and worked out the order of service with me. I found their order of service just a little more ceremonious and ornate than ours, but flexibly Baptist still. I found them in an imposing new stone building, with seating for eleven-hundred. The membership numbers nearly seven-hundred. The Sunday School enrolls about the same number, with an average of five-hundred and seventy.

They gave me about six-hundred audience in the morning and seven or eight-hundred in the evening. They gave me delightful appreciation, and wanted to publish my last sermon in their magazine gotten out by the church,—only I could not give them a manuscript edition of it, see?

The singing is congregational only and noticeably fervent and hearty—makes you feel like preaching, your spirit—collected best. I seem to find them rather more reverend and devout than our own audiences. My host, a dear brother Grundy, showed me over the historic old city. It was formerly one of the walled cities, having three different walls at different times. I went through one of the old gates, still preserved in a street crossing, with a church built above it. It looks queer, but preserves the ancient gate and a part of the wall. They try to preserve striking historic monuments of past civilizations wherever they can. They showed me a charming old Norman arch of long centuries ago. My host said of it, "See what work! Not much that we do will be here nine-hundred years as perfect as that." Then I thought of the work we preachers, and all workers in the Kingdom of our Master are privileged to do, and asked myself the question, "How much of my work will abide?" I felt that certain self-directed fumbling must be but trash to be burned, but I felt the sweet assurance that what we do for Christ in His own name

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and Spirit will stand in the city of our King as an eternal monument to the work we do in serving Him; the faithful servant shall not lose his reward.

But I was saying things about Bristol. It is about the size of our St. Louis and I was surprised to find it more strongly Baptist than St. Louis. Our denomination is operating more than a score of churches there and most of them strong ones. They also have a Baptist college which gives both literary and theological training.

Our brethren there are sacredly fond of the late Queen Victoria, "the great, good queen," as they call her. They tell how she honored and admired a pastor of a Baptist church there during her diamond Jubilee celebration. Dr. Glover was one of the speakers on that greatest of occasions, and when the ceremony was over the Queen asked to have Dr. Glover presented to her, she was so pleased with his speech.

They tell a good story of an earlier visit of the queen. While there she wore her immense pleated ruffs and was so pleased with the way the women laundried them for her that she gave them the bill where they dried the ruffs, and declared that they should have the bill to dry their clothes upon forever; she confirmed the gift by royal charter.

After I had been shown the town and had its many historic things and places pointed out to me my host had some prominent Baptists from another part of the city to meet me at his home. We talked about the denomination, the church work and Sunday Schools and about the American churches. We had solos and talked till nearly midnight. Say what you may, the English are superb hosts, and it's not true that they can't see through a joke. I told some real American jokes, and these people laughed heartily. They are fond of their pastor and thoughtful of him to the merest detail. They told me many loving things of him. When they said that he sometimes gets a little discouraged one of the officials said, "If he should go from us, I'll cable for you."

As my host stood with me at the train Monday morning, I said, "Shall you ever come to America?" He shook his head and said, "It may be," then he hurriedly looked up into my face with an affectionate smile, and said, "If I do, I'll come to see you." And I squeezed his hand and said—but no matter what I said. Then he said, "I know it," and so we parted brothers in Christ. Since I came back to the Congress he has sent me along a view of a church he was unable to get me round to while there.

Now, my beloved brethren, that is the way the brethren and sisters are treating us everywhere here. Other Mississippians and Southerners will give you similar accounts.

The great meeting can't be reported at all adequately. It is the greatest since Pentecost, I think. If I can seize upon a

THE BAPTIST.

moment at the close I'll give you a word or two. Doubtless Dr. Rowe and others will give you fuller reports, I dare say.

Yours in love,

WM. F. ROBERTS,
Pastor at Grenada.

To the Burning Point.

"In an address before the Yale Law School Secretary W. H. Taft spoke of the law's delay as an incentive to crime and an excuse for disorder. There would be no lynching, Judge Taft says in effect, if men who commit crime were promptly arrested and convicted. The "degree of refinement in upholding technicalities in favor of defendants and in reversing convictions, renders one who has had practical knowledge of the trial of criminal cases most impatient." These words are true and timely, and all the more striking because coming from a man like Judge Taft, whose high character and long experience on the bench entitle him to speak with authority."—Baptist and Reflector.

This note and comment with emphatic approval from the Baptist and Reflector is so thoroughly in keeping with my own convictions concerning the matter treated that I want to see it have further circulation in our papers.

Some no doubt who read this will probably remember that at our State Convention which met, I think at Grenada, a resolution was offered denouncing mob law in pretty severe terms, when I offered an amendment censuring also the dilance of the courts and delays of the law, all of which contributed to the escape of criminals from justice which went far to provoke the mob spirit among the people. Whereupon a well beloved brother opposed and moved the reference to a special committee which brought in a report fairly in keeping with the original resolution which was adopted. Since that time I have not only grown more interested in my convictions, from observation that my view then was the correct one, but I have seen several comments on the subject by learned and high stationed lawyers and other noted public men quite as much to the point as this one from Judge Taft. I need not say after this that I am more than ever of the opinion that the law's delays and the court's dilances, to say nothing about favoritism bribery and etc. is largely responsible for the disposition of the people to take the matter of justice in more criminal cases in their own hands, the recent notable cases at Hazlehurst to the contrary notwithstanding.

J. A. H.

Three Meetings.

I have held three of my meetings. The first was at Harmony Church the meeting lasted 6 days. Rev. W. P. Chapman did most of the preaching. There were 8 accessions, 6 for baptism, 2 by letter. My next meeting was at Beulah, Simpson County. This meeting lasted 6 days. Rev. L. P. Arndt was with me two days. I did the

rest of the preaching. The meeting closed with 22 members, 14 for baptism 8 by letter. My next meeting was at Sardis in Smith County; it lasted 6 days. I had no help. The meeting closed with 14 accessions; 13 baptized, one by letter. I have baptized some at all 3 of these churches before the meetings. I have baptized 40 at these three churches this year. I have 7 more meetings to hold.

D. W. MOULDER.

Sanford.

On the week following the Convention I was in a meeting with Bro. T. E. H. Robinson at Sanford on the G. and S. I. Railroad. The Lord blessed us in our efforts to advance His cause. We received eight for baptism and ten by letter.

Saturday before the fourth Sunday I began a meeting at Fair Field church with Bro. Bryant. We received one by letter, three for baptism. Seven professed conversion. I am now with Pastor W. E. Farr at Roxie.

Praise the Lord for His many blessings.

T. L. HOLCOMB.

July 31, 1905.

Meeting at Tangipahoa.

Bro. W. R. Cooper, of Itta Bena, came to us on the fourth Sunday in July and preached two sermons each day for six days. I believe the church had made spiritual as well as temporal preparation for the meeting, so Bro. Cooper being filled with the Spirit preached both powerful and logical, to the extent that our cups were filled even to overflow in seeing our boys and girls accepting Christ as their personal Savior and joining the church.

This is the third year Bro. C. has been with us and we are still not satisfied, for we want him to come back.

Yes Bro. C. will never know how much we appreciate him until we meet him in heaven.

A MEMBER.

Pleasant Hill and Harrisville.

It was my good luck to be two weeks at the above places in Simpson county with Pastor J. C. Buckley. It was indeed a treat to preach to those saints and eat their orthodox chicken pie.

Pleasant Hill is where Brother Buckley was born and reared. His loved ones are buried there, and he has been preaching for this church for more than twenty years, and in some respects it's the best country church that I know.

Not only does Bro. Buckley preach for them, marry, and bury their dead, but doctors for them, and furnishes his own medicine. He is a shepherd right.

Harrisville is one of the largest churches in Strong River Association. It has nearly three-hundred members, and some of the salt of the earth live there. We had a splendid meeting here as well as at Pleasant Hill. They are thinking of going to half time, and are now getting ready to move forward in church work. It was a pleasure to be with those good people. God bless and lead them and pastor.

J. H. DANE.

THE BAPTIST.

\$2.00 Per Annum in Advance.

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—BY THE—

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—AT—

Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER,

H. F. SPOLDS, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop it in a card. It is expected that all enclosures will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

"Look on the Fields."

(From Foreign Mission Journal.)

Texas and Virginia only have a larger number of men and women in the foreign field than Mississippi's seventeen.

The Woman's Missionary Union gave \$53,678 45 to foreign missions last year and will try to raise \$63,500 this year.

A brother who has given two of his girls to the work in China now agrees to give \$1,000, or more, for a girls school in that country.

When Stanley made his journey of 999 days across Africa, in 7,000 miles he did not meet a Christian. Now there are churches, schools and our 100,000 native Christians.

Look at the two fields. In the United States there is one ordained minister to 546 people. In the non-Christian world there is one ordained missionary to every 183,675 people. Oh, that our people could see!

About 15 new missionaries under appointment will go out soon. Many of these young people will leave in the next two months. Let earnest prayer be made for them that they may be able to stand in the midst of difficulties for the glory of the Master.

Here in the Southern Baptist Convention we have over 23,000 preachers, to say nothing of Sunday-school teachers and other consecrated workers, and out yonder in foreign lands, where there are millions upon millions without Christ, we have 85 of our preachers.

THE BAPTIST.

August 10,

Our Foreign Mission Board now has 85 male and 96 female missionaries, 69 ordained native helpers, and 166 unordained male and 34 female native helpers in the foreign field, with 194 churches and 11,423 members, 2,231 of whom came in last year by baptism.

There were 2,231 baptisms in our missions on foreign fields last year, by far the largest number with which God has ever blessed us. Fifty new missionaries were sent out; nothing like this number ever before in the history of our work. They were given in answer to special prayer.

Of the 181 missionaries of our Board only two—Rev. J. B. Hartwell, who went from S. C. to China in 1858, and Rev. R. H. Graves who went to China from Maryland in 1856—have been in the foreign field longer than E. Z. Simmons from Mississippi, who went to China in 1870.

There is a great need in our foreign mission fields for a well-trained native ministry. We have seven theological training schools with over 100 men in attendance. This number will likely be doubled before long. These schools need equipment. They are one of the greatest factors for good in our work.

Dr. Theodore Munger says that "the weak spot is not in the field, nor in the administration of the Board, not in the pews, but in the pulpit." The pastor who does not train his people to foreign missions, does them an injustice. The training for one year is not enough. It is a continuous work.

Native heathen have received higher conceptions as to character. Native churches have become self-supporting and are sending out the gospel. Over 1,000,000 students are in school. There are over 800 medical missionaries with 1,000 hospitals and dispensaries helping annually 2,500,000 patients. Our Board has ten of these medical missionaries, and two of them are from Mississippi—J. M. Oxner in China and R. W. Hooker in Mexico. These men are doing great good. Thousands come for treatment to our hospitals and dispensaries. There in addition to getting bodily treatment they hear the gospel message.

Let every disciple of Jesus in Mississippi give immediate and continued response to this appeal of Joshua Levering who himself has a daughter in the foreign field: Brethren, let there go up from this Convention a mighty prayer of faith that the Lord will so move, by His Holy Spirit, upon our hearts and upon the hearts of all our people, that there shall be no lack in the number of those called of Him to enter this ripened field, nor of the means necessary for sending them out with a proper equipment to do the required work, and that there may come a pentecostal blessing this year upon the labors of our missionaries, bringing with it the conversion of hundreds of souls to Jesus Christ.

Bro. J. J. Taylor, writing from Brazil and pleading for a missionary, adds these striking words: "I need not perhaps add that we want a man for Sao Paulo, who, above all of the best qualities possible, shall have the ability to plod. Let him be as well educated as possible, and brilliant, if you will, but let him not come enchanted by the distance of the view. It is in the process of disenchantment that many a man loses his grip and must go back home. May the Lord of the field help you to choose a man of His choice! Better delay a little rather than send the wrong man. We here propose to pray constantly that you may be guided in this matter. There are several things that a new man ought to know before he comes; and yet, may be, he had best learn about them on the field. If you have him already in view and can send him soon, why let him come." Yes, brother, the man has been appointed, and unless we are much mistaken he will "fill the bill."

MISCELLANEA.

The Chicago University has an enrollment of 4,035, and 405 of them are divinity students.

The International Sunday-school Convention will hold its next session in 1908, and at Louisville, Ky.

E. J. Forrester, leaves the pastorate at Washington, Ga., for the chair of Bible Instruction in Mercer University.

Rev. J. A. Lee of Wesson, is assisting Pastor J. L. Lowe in a meeting at Bala Chitto Church.

Rev. J. P. Hemby will assist Pastor Jenkins in a meeting at Providence to begin on 3rd Lord's day in August.

The Woman's Missionary Union Sunbeams and Young People of Alabama gave \$31,289.85 for all purposes last year.

In a meeting at Andalusia, Ala., in which T. T. Martin assisted the pastor, there were 104 additions to the church.

President Mullins writes: The Congress was a great success. A sense of world-unity is now a factor in Baptist life.

Rev. Tom Tomlinson assisted Pastor Wills in a recent meeting at Topisaw in which there were 29 additions to the church.

A. K. Hawkes, a popular optician of Atlanta, has given Len G. Broughton \$5,000 for a permanent building in his infirmary.

Newton Baptist Church is now canvassing the membership with the hope of building a new and larger meeting house to cost \$6,000.

John Clifford: "This address on 'The Trend of Modern Thought,' by President E. Y. Mullins is masterly, the greatest I have ever heard." Argus.

The Constitution of Argentina is modeled after that of the United States, and American teachers are sought for the schools of that republic.

On August 9, Wednesday, 1905, Mobile, Jackson and Kansas City Railroad inaugurated freight and passenger service to and from Union, Miss.

1905.

Rev. W. M. Burr and wife, of Greenwood, are spending a vacation in New York. They will soon return to their work, rested and invigorated.

Dr. J. B. Cranfield has bought The Baptist, of Abilene, Texas, and has changed the name to The Baptist Tribune. The paper will be continued as a weekly.

At the London Baptist World Conference The Baptist World Alliance was organized and will probably hold a Congress in America not later than 1910.

Dr. David Heagle, who taught theology in the Southwestern Baptist University for several years has become professor of Theology and Moral Science in that school.

During the Alabama Convention in Sheffield one of the leading citizens of that town, not a Baptist, gave \$500 to the Endowment of Howard College.

Mrs. Minnie Levering Evans, daughter of Joshua Levering of Baltimore, and missionary with her husband to China, gave \$500 towards a hospital in her field for the sick and poor.

Pastor J. E. Thigpen assisted I. Allmand in a meeting at Mount Pleasant Church near Norfolk during the last week in July in which there were 22 additions to the membership.

When Irvin Magee departed to God from his home near Brookhaven August 1, Lincoln County lost one of its best citizens, and the Baptist Church of the community one of its most faithful members.

The Southern Baptist Convention has in Japan a missionary force of 14; 15 Japanese workers; 13 places of regular meeting; 7 churches consisting of 223 members, 60 of whom were baptized last year.

Rev. C. C. Pugh, once pastor of Calvary Church, Vicksburg, made a fine impression in the Convention Sermon of Alabama Baptists. He is set down as one of the most promising young ministers of the State.

If there is anything in my style or thought to be commended, the credit is due to my kind parents in instilling into my mind an early love for the Scriptures.—Daniel Webster.

Dr. P. D. Pollock, late president of Mercer University, died in Monroe, Ga., July 24. He was highly esteemed by his brethren and associates, and was regarded as one of the most successful educators in the South.

Dr. A. V. Rowe, our efficient secretary, reached home on last Friday from his London trip, in good health and spirits. He takes up at once his work so well cared for in his absence by his son Vernon. He will be ready for the association.

"Christian people observe Sunday as the Sabbath day. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks Friday; the Jews, Saturday. Thus, a perpetual Sabbath is being celebrated on earth."—Baptist Banner.

After Dr. B. D. Gray had started for Europe, word came from Cuba that the law-

THE BAPTIST

9

The Pilgrim's Warning.

Onward plods the weary pilgrim

Up the rugged path of life,
His past is marked by light and shadow,
Behind him lies the fields of strife.

But up yonder, in the distance,
Shines the Star, eternal, fair,
And a home of rest and beauty
Awaits the tired pilgrim there.

In his pathway stands an angel
To bear his blood-cleansed soul on high,
He sees the jasper walls of heaven
Ever, ever drawing nigh.

He hears the voices of a thousand angels
Singing praises to their king,
Through the golden streets of heaven
Loudly their hosannas ring.

In tender tones he bids you follow
To that land of bliss afar;
Ever is he pointing upward
To that bright and beacon Star.

This will guide your traveling footsteps
To the gilded palace of your God,
His tender voice is ever pleading
"Follow the path that your Master has trod."

He warns you not follow that surging throng
Dashing down toward the flames of hell,
He points to that black and foaming tide
Dashing them to destruction with every swell.

He warns you not enter the gilded channels of sin
That lead but to ruin and despair,
But follow the golden path of the righteous
That leads to those realms so fair.

He bids you labor in the vineyard of God,
A sheave from the harvest he bids you bring,
Then shall you bloom as a rose in gardens of
paradise
Or shine as a jewel in the crown of the king.

In the struggle thou shalt be victorious,
Triumphant shalt thou leave the fight
And amidst the cheers of a thousand angels
Shalt thou enter the realms of light.

By saints and arch-angels shalt thou be welcome
Into thy eternal home,
And there shalt thou see the great Judge of
the living
And hear him bid thee "Come."

"Come thou good and faithful servant,
A glorious battle hast thou fought;
I will give unto thee eternal life
And crown thee for the sheaves that thou hast
brought."

I heed the warning pilgrim
For his words are true
And a path that leads to glory
He gives thee to pursue.

Now his pleas grow fainter, fainter,
We hear them echo far away,
Soon shall he awake to the eternal Morning
And behold the dawn of the eternal Day.

His pleading voice is heard no longer
For his soul has gone to God,
But there remains for us to follow
The glowing foot-prints where he has trod.

H. E. DANA.

Macedonia.

A great meeting at our church, Macedonia has just closed. It began Saturday July 22, and lasted seven days.

We were fortunate in having Bro. L. O. Thompson of Clinton, to hold the meeting for us. He came with his heart filled with the love of God, to deliver God's message of love to his children and save lost men and women from everlasting punishment. The Spirit of God was with him and the praying people of this church and 28 accessions were the results of his labors, 24 by baptism and 4 by letter.

WOMAN'S WORK.

MRS. JULIA J. JOHNSON, Editor
P. O. Box 100, Memphis, Miss.
Direct all communications for this department to Clifton, Miss.]

Woman's Central Committee:

S. E. G. Barnett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, objects of prayer, etc., are left with the society.

July, 1905.

Subject: Faith and Forces of Home Mission Board.

A PRIMER MEETING.
Program.

August, 1905.

CONTINUING PRIMER.

1 About Missions: The soldiers of Gustavus Adolphus were accustomed to kneel in the midst of an engagement, sing Luther's hymn, "A mighty fortress is our God," then charge the enemy and win the victory. Brave hearts are needed today; and hymns that strengthen faith.

2 Praise. In Ps. 145 and Rev. 19:5,6.

3 Praise through prayer for results: 2,061 baptisms in foreign fields last year, 50 new missionaries sent out, receipts \$283,415—largest ever given; contributions of W. A. C. \$3,678, increase of \$5,900.

4 Solo: "Wayman, tells us of the night."

5 Leaflet: "Faith and Forces of Foreign Boards," can be effectively used as the basis of two talks by enthusiastic workers.

6 Nuggets of Thought for Leader: "Your love has a broken wing if it cannot fly across the sea." "No life need ever be narrow-minded."

7 Leaflet: "The Art of Having Time," by Mrs. T. J. Tomkinson.

8 Personal Experiences, in line with leaflet.

9 Business Collection, etc.

10 Parting Hymn: "In the Cross of Christ I glory." This was written by a man who could speak one hundred languages and dialects, and will abide through all time as the greatest work.

The Sunday-School Training School at Montevalle.

The school during its daily sessions during the past two weeks is under the management of prominent Sunday-school workers of the Third International District, which includes North and South Carolina, Florida, Georgia, Alabama, Mississippi and Tennessee. Dr. H. M. Hamill, a man of international fame as a Sunday-school worker was appointed, head of the school and given authority to provide teachers and teachers. Three of the six men composing the Board of Directors of the Training

school are representatives of the Montevalle assembly. The assembly bears half expenses of the school, the other half being met by voluntary subscriptions from those enjoying the benefits of the school.

The assembly provides quarters, and all things needed for the daily sessions, using its influence also to secure reduced rates on the Railroad, a reduction in gate fees and in board.

The prominent Sunday-school workers composing the Faculty are as follows—Dean Prof. H. M. Hamill, Nashville, Tenn. Instructors and Lecturers: H. M. Hamill, Nashville; Mrs. Antoinette Lamoreaux, Chicago; Dr. J. R. Sampey, Louisville, Ky.; Dr. W. States Jacobs, Nashville, Tenn.; Mr. J. R. Pepper, Memphis, Tenn.; Mr. J. B. Greene, Opelika, Ala.; Mr. L. P. Leavell, Jackson, Miss.; Mr. Alfred D. Mason, Memphis, Tenn.; Dr. W. M. Anderson, Nashville, Tenn.; Mr. E. E. French, Nashville, Tenn.; Dr. J. Broughton, Atlanta, Ga.

The courses of study are "The English Bible," "Child Study," "Primary Sunday-school Methods," "Sunday-school management," "Sunday-school music," "Sunday-school teachers," "Blackboard Exercises, a series of ten Sunday-school conference," Dr. Sampey's six lectures, on Isaiah, the Inspired Statesman, Jeremiah, the persecuted patriot, Ezekiel, the Man of Vision, Daniel, the Model President, Haggai and Zachariah, the Temple Builders, Ezra and Nehemiah the Reformers, have been a source of unbounded pleasure and profit not only to Baptists, but to many of God's people of all denominations sojourning at Montevalle.

Aberdeen Association—Pontotoc Church h m \$10; Okolona church h m 5 40; s m 5 00; f m 2 00; h u 10 15.

Bogue Chitto Association—Enon church, h m 1 50; f m 90; McComb, s m 5 00, h u 174 00.

Central Association—Yazoo City Church s m 10 00, h u 236 05; Utica h m 35 00; f m 10 15, h u 4 55; Flora h m 2 50, f m 2 50; h u 5 00; Clinton s m 4 80, h u 79 60, Calvary Vicksburg h u 44 10.

Chickasaw Association—Cherry Creek s m 3 00.

Columbus Association—Macon f m 8 50 h u 183 00, Starkville, s m 20 00; Brooksville 5 87, s m 5 28, f m 5 60; Ch. bldg. loan 6 00, sustentation 5 00.

Copiah Association—Hazlehurst s m 50 00, h u 5120; Orph. 31 50; Gallman h m 2 00, h u 5 00; Deer Creek Association—Greenwood h u 450 00.

Indianola h m 7 80 h u 311 30; Fair River Association—Brookhaven h u 14 80. Genl. Missions, 5 00.

Harmony Association—Walnut Grove h m, 8 00; f m 12 00.

Kosciusko Association—Kosciusko ch Bldg. loan 5 00; sustentation 5 00.

Lebanon Association—Columbia St. ch. Hattiesburg f m 100; Laurel s m 25 00, f m 27 50, h u 113 40, sustentation 4 00 Sunday-school Board 2 50; Ellisville s m 20 50, f m 26 75, h u 248 85. Orphanage 17 65, min. Ed. 5 00, sustentation 9 00; Poplarville h u 28 00, Orphanage 42 00.

Lauderdale County Association—L. M. S. 1st Ch. Meridian s m 24 85, L. A. M. S. s m 46 50, f m 33 65; h u 15 00; Orphanage, 7 50.

Mississippi Association—Gloster; h m 34 30, s m 265 83; f m 5 00.

Oxford Association—Water Valley h m 25 00, Oxford s m 10 25.

Pearl Leaf Association—Mt. Olive s m 5 00.

Pearl River Association—Holly Springs s m 2 60; h u 15 65.

Strong River Association—Magee, h m 22 25; h u 36 55; Orphanage, 33 00; Ch. bldg. loan 5 00.

West Judson Association—Tupelo s m 10 00, f m 25 00, h u 40 23.

Yazoo Association—Winona s m 11 40, f m, 5 00; h u 19 10; Orphanage 33 15, Lexington, s m 8 00, h u 1 00.

Yalobusha Association—Mt. Paran s m 2 10, f m 2 50, h u 7 00; Coffeeville s m 9 00.

TOTALS.	
Home Missions.....	\$129 22
State Missions.....	342 18
Foreign Missions.....	369 46
Home Uses.....	2,476 47
Orphanage.....	188 21
Church bldg loan.....	16 00
Sustentation.....	23 90
Theological Seminary.....	5 00
Ministerial Ed.....	5 00
Genl. Missions.....	5 00
Sunday-school Board.....	2 50

Grand total.....\$3,862 94

Our June Advance.

For some six or eight years June has been the largest month of the year in the receipts of the

Sunday School Board, each year leading all previous years and setting a new standard for itself as well as for the other months. And yet with each succeeding year it has advanced in receipts and volume of business giving the largest day and month in the history of the Board.

The June just closed is not only no exception, but surpasses all others in such way as was never known before. On what is called "big day" (the Wednesday preceding the last Sunday of the month), the advance over last year for the same day was for more than three hundred orders and for more than four hundred cash letters, and for over twelve hundred dollars in receipts; the week itself went ahead of the same week of last year by twenty five hundred dollars, and the whole month made a gain over last June of more than five thousand dollars.

We have had great advance in the past, but never equal to this in so short a time. The gain is in volume of business and comes from all the states, with Texas, Arkansas and Missouri among the foremost. Everyone who has sent, or has in anyway influenced others to send orders to Nashville has contributed to this great showing and shares in all the Board is doing.

The Board has paid to the Foreign Mission Board the two thousand (2,000) dollars promised at the Convention for the Chinese Publication Society. Our Field work is moving with increased forces and with promise for larger usefulness. Everything is in excellent shape with the finest of prospects for the year.

J. M. FROST.

Nashville, Tenn., June 30, 1905.
Effective June 1st the Queen & Crescent Route will sell round trip summer tourist tickets to all of the principal resorts of the United States and Canada at reduced rates. Any agent of this company can give you specific information as to rates, schedules, sleeping car service, etc.
Geo. H. Smith,
Gen. Pass. Agent, New Orleans, La.

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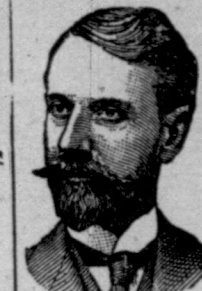
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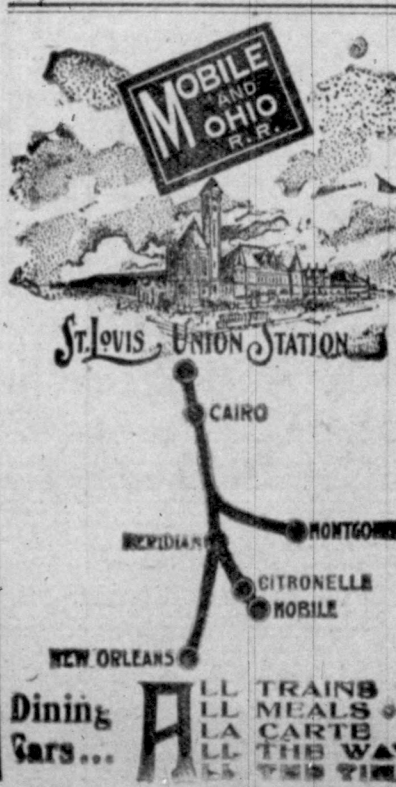
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" Orchard	7:21 "	4:51 "
" Crusier	7:36 "	4:56 "
" Semmes	7:44 "	5:11 "
" Wilmer	8:03 "	5:31 "
" Latonia, Miss.	8:18 "	5:46 "
" Brushy	8:25 "	5:53 "
" Donovan	8:33 "	6:01 "
" Evanston	8:42 "	6:10 "
" Lucedale	8:48 "	6:16 "
" Eubank	9:00 "	6:28 "
" Bexley	9:07 "	6:35 "
" Merrill	9:17 "	6:45 "
" Leaf	9:34 "	7:02 "
" McLain	9:50 "	7:18 "
" Little Creek	9:54 "	7:22 "
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" Richton	10:44 "	8:12 "
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" Orchard	6:03 "	11:32 "
" Crusier	5:57 "	11:23 "
" Semmes	5:50 "	11:18 "
" Wilmer	5:31 "	10:59 "
" Latonia, Miss.	5:16 "	10:45 "
" Brushy	5:09 "	10:38 "
" Donovan	5:01 "	10:30 "
" Evanston	4:52 "	10:21 "
" Lucedale	4:46 "	10:16 "
" Eubank	4:34 "	10:05 "
" Bexley	4:27 "	9:55 "
" Merrill	4:17 "	9:50 "
" Leaf	4:00 "	9:34 "
" McLain	3:44 "	9:13 "
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11:02 am Lv. Loper	Ar. 2:32 pm
11:16 " " " " " "	2:18 "

11:40 " " " " " "	1:54 "
12:03 pm Ar. Laurel	Lv. 1:41 "
12:04 " Lv. " " " "	1:30 "
12:18 " " " " " "	1:16 "

12:30 pm " " " " " "	1:04 pm
12:41 pm " " " " " "	12:53 pm
12:47 pm " " " " " "	12:47 pm
1:09 pm " " " " " "	12:21 pm
1:29 pm " " " " " "	12:01 "
1:41 pm " " " " " "	11:47 am
2:00 pm " " " " " "	11:30 am
2:20 pm Ar. Newton	Lv. 11:11 am

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" New Augusta	10 45 am 7 55 pm
" Mahnd	11 00 am 8 01 pm
" Ragland	11 15 am 8 02 pm
" McCallum	12 05 pm 8 26 pm
Ar. Hattiesburg	12 50 pm 8 50 pm

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Ar. Beaumont	No. 5. No. 25.
" Wingate	8 40 am 5 00 pm
" New Augusta	8 25 am 4 25 pm
" Mahnd	8 19 am 4 00 pm
" Ragland	8 11 am 3 40 pm
" McCallum	7 54 am 3 03 pm
Lv. Hattiesburg	7 47 am 2 45 pm

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Stations.	Daily	Except Sunday
Lv. Ellisville Jct. Miss.	No. 27. No. 26.	
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have a little engine especially
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TICKETS TO TEXAS, INDIAN
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Send names and addresses of
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Select Home School for Young Ladies.
Training, Instruction, Influences and
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ARE-YOUR-KIDNEYS IN PERFECT ORDER?

Thousands and thousands of men, women
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Weak and unhealthy kidneys are respon-
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Hooper's Parsley Pills are aiding hun-
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People who have tried almost every med-
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Price 50 cents a box. For sale by

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Gulf & Ship Island R. R. Co.
Parlor Cars between Jackson and Gulf-
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Two trains daily each way between
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Three trains daily each way between
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No. 5. Lv. Jackson..... 4:30 a. m.
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Ar. Silver Creek..... 11:50 a. m.
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Ar. Columbia..... 8:10 p. m.
Ar. Silver Creek..... 6:35 p. m.

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No. 4. Lv. Gulfport..... 7:30 a. m.
Lv. Hattiesburg..... 10:35 a. m.
Ar. Jackson..... 2:00 p. m.

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No. 3. Lv. Jackson..... 3:25 p. m.
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Fast trains Nos 1 and 2 will stop at
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At Jackson-Close connections made
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For further information apply or write
S. D. BOYLSTON,
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Effective April 9, 1905.

A HEALING MINERAL SPRING AT YOUR DOOR

YOU CAN DRINK

three times a day from a glass after glass of healing, purifying, strengthening, tonic water. It is the most powerful, most efficient, and most reliable of all the mineral springs and wells at Saratoga, Mt. Clemens, French Lick, Hot Springs, White Sulphur, or any of the well-known places. You need not step outside of your door to get health and strength. You need not call a doctor to prescribe. You need not put up a penny to get it.

IF YOU ARE SICK

and ailing, weak, debilitated, worn-out, feeble, if the organs of your body are not working right, in proper harmony, if your mind is not strong and clear because of bodily ill health, if your food does not feed you, if your sleep does not rest you, if your blood does not strengthen and sustain you, you can have the advantage of a mineral spring condensed and concentrated. Every glass of which is equal to 53 glasses of the waters of the most powerful healing mineral spring of which man knows, every glassful of which will help set you right, make you hearty and whole, and you can have it brought, ready to your hand and lips, right to your chamber door.

VITÆ-ORE IS ALL THIS

and will do all this. It is an Ore, a mineral, from a mine of medicine-bearing rock, that has been ground up and pulverized into a fine powder. You have only to mix the Ore with water (nothing else) to make the water that is all this, that will do all this, that will do it as surely as the sun rises every morning in the eastern sky and sets in the western. It is from the earth's veins, and was put there for the good of your veins, to give to your body those elements which in ill health are lacking, to make rich, red blood, to make health, strength, life and energy—what God intended that every man and woman should have.

YOU CAN HAVE A PACKAGE

of this Ore for the asking. It will not cost you one penny if it does not help you. If it does help you, you will then owe us One Dollar. If it does not help you, you will owe us nothing. You have but to ask for it, to say that you have never before used it, that you want and need it, and a package will be sent to you, enough to make 120 glasses of this all-powerful, all-purifying, all-reaching, all-curing, all-healing water. You are to judge it; you are to decide whether or not it has helped you, whether or not you should pay for it. You alone are to be the judge. Read our special offer.

Thousands of Lives Saved

READ THESE LETTERS FROM NINE PEOPLE, EACH SAYING, "VITÆ-ORE SAVED A LIFE." HUNDREDS SUCH ON FROM EVERY STATE IN THE UNION

FROM TENNESSEE

COLDWATER, TENN.—I would have been in my grave if it had not been for Vitæ-Ore and I will not be without it. When I began taking it I could do no work at all. Now I work all the time. I cannot say too much for Vitæ-Ore. Patrick Bryan.

FROM KENTUCKY

PIERCE, KY.—I can say enough for Vitæ-Ore. I believe it has saved my life. I do not have anything like Heart Disease now and I am just as when young. I am fifty-two years old and owe all this to Vitæ-Ore. Ermine Hay.

FROM TEXAS

KENDLETON, TEX.—I have received untold benefit from one package of Vitæ-Ore. It found me next door to death and snatched me from the grave, to tell the wonder. Mrs. Mary E. Dillard.

FROM ALABAMA

ADGER, ALA.—Miss Parsons, who had been given up to die, had been a bed for the last three months with female trouble, has had a wonderful experience with Vitæ-Ore. In four days time after beginning its use she began to pick up, her appetite returned and even began to do her housework. She is improving rapidly and blesses you and Vitæ-Ore, and me, for saving her life. Nicholas Geis, Agt.

FROM WISCONSIN

ABBOTSFORD, WIS.—The people at Milwaukee could not believe me, I, to see me walk and be so well. They looked for my death every day. It is a miracle; every day. The doctors said no man on earth could help me, but I have surprised them all. Twelve years an invalid, five years could not walk and could not do help. Vitæ-Ore has saved my life. It is wonderful. May L. Kehnhofer.

FROM OHIO

RAY, OHIO.—I suffered for six years with Tuberculosis of Systemic Debarb. Although I had tried six different doctors and eight kinds of patent medicines I got no relief. I felt the good spirit in some way sent me Vitæ-Ore. Nobody expected me to get well or even better. I had five hemorrhages in eight days, could not sit, coughed all night and the doctors gave me up to die. In three days from the time I commenced using Vitæ-Ore I began to improve. I have now taken all of one package and am much better than I have been for six years. My friends all say the Vitæ-Ore saved my life. I cannot say enough good words for this grand medicine. Miss Caroline Clark.

FROM PENNSYLVANIA

BELEVILLE, PA.—A living corpse is all that I can compare Wm. Beny of Mt. Veytown to when I met him sitting in an armchair at his front door. He had eaten nothing for a week, and the doctors kept giving him drugs. I had him take Vitæ-Ore, and last week when I met him he said: "John, you have saved my life." John J. Rodkey, Agent.

FROM ILLINOIS

METROPOLIS, ILL.—I have suffered much from stomach trouble and have tried all kinds of medicine, but have found none as good as Vitæ-Ore. It saved the life of my little girl. After the doctors gave her up and said she would die. Mrs. Lizzie Benton.

FROM VIRGINIA

MAURERTOWN, VA.—I believe that Vitæ-Ore saved the life of my wife and therefore I do not like to be without it in my family. Hence this order for one dozen packages. D. S. Rhodes.

YOU ARE TO BE THE JUDGE

WE WILL SEND TO ALL Readers of this paper a full-sized \$1.00 package of VITÆ-ORE, by mail, post-paid, sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the judge! We know Vitæ-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITÆ-ORE IS

Vitæ-Ore is a natural, hard, adamant, rock-like substance—mineral-ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the most powerful mineral water found on the globe, drank fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtue come from the rock or MINERAL-ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitæ-Ore is a discovery of this medicine-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing disease, as thousands testify, and as no one will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, or combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it today!

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this advertisement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so that we may know that you are entitled to this liberal offer.

OPERATIONS, OFTEN NEEDLESS

The modern tendency of physicians and surgeons is to rush patients off to the operating table as soon as it is suspected that the medicinal treatment being followed will not be productive of the results and ends desired.

Frequently the entire diagnosis of a case is in error, causing a corresponding mistake in the manner and form of treatment. Instead of immediately submitting the patient to the knife with its grave attendant dangers, as is generally urged, if an attempt were made to get a proper diagnosis and follow a rational treatment as indicated by that diagnosis, many distressing, dangerous and often fruitless operations would be found unnecessary.

We do not for a moment, however, desire to say that all operations are undertaken without necessity. It is certainly an undeniable fact that surgery within the last few decades has made rapid strides and wonderful progress in the saving of human life and the removing of certain abnormal conditions. It is, nevertheless, equally indisputable that much trouble and suffering and frequent deaths have ensued from the too easy and quick recourse to the surgeon's blade. An operation, especially one of a dangerous nature, should only be resorted to when and after all other known means and measures to effect a cure have failed to bring about the desired results and the operation is imperatively necessary to

bring relief and prevent further complications. This injunction is especially applicable to the various forms of female disorders, particularly womb and ovarian irregularities, in which cases this practice of undue haste is, perhaps, the most pronounced.

Hundreds of women have written to the Theo. Noel Company that the doctors had advised operations, but the timely use of Vitæ-Ore saved them from such. With their letters before us, we say to all that no woman should undergo an operation until Vitæ-Ore has been given an opportunity to prove the knife unnecessary. The following letter from Mrs. Clara Watson of Muskegon, Mich., one of the many saved from the knife, tells its own story.

"After sending for Vitæ-Ore I continued to grow worse until I was in such pain and my joints were so swollen I was perfectly helpless. I could not move hand or foot. The doctors said they could do nothing for me and I must have an operation for female troubles before I could get well. I was so bad that I had decided to have it done, when the Vitæ-Ore came and I began its use. Now I am on my feet, can sit up all day without pain, can walk about without limping and am getting better, stronger and more active day by day. Vitæ-Ore has done all this and saved me from the dreaded operation."

Natural means of relief are always to be preferred to the unnatural, and the knife is unnatural. Vitæ-Ore is nature's own remedy and is victorious in the most complicated conditions, where other treatments have encountered defeat, as has been proven times without number. Send for a package on trial.

WENT HOME TO DIE

Costly Operation Did No Good; Vitæ-Ore Cures.

HASTINGS, MINN.—I had been sick for nine years when I commenced to take Vitæ-Ore. I had doctored with some of the best physicians in St. Paul and Minneapolis, and none of them were able to help me. They then decided that drug medication was useless and that the only thing that would do me any good was an operation. I submitted to the operation, though in a terribly weakened condition, only to discover afterwards that it was of no benefit to me whatever, and, in fact, only made matters worse.



I had stomach trouble, heart trouble, and liver trouble and could retain neither food nor water on my stomach most of the time. When I was first taken sick I weighed 197 pounds, but my sickness reduced my weight until I had reached 115. At this time I gave up all hope and went home to my mother, at Indianapolis, to die. While there an old friend recommended Vitæ-Ore and insisted on my trying one more remedy. I had no more hope, but I finally consented and began to improve from the first dose and have continued to improve ever since. My weight is now 179 pounds, my strength has returned so that I can do my own housework. I have no more trouble with my stomach and can eat anything anyone else does. I have used six packages of Vitæ-Ore, at against hundreds of dollars spent for treatment and other kinds of medicine that did not help me at all. Harriet A. Davenport.

A Certain and Never-Failing Cure for Rheumatism, Bright's Disease and Dropsy, Diabetes, LaGrippe, Blood Poisoning, Piles, Sores, Malarial Fevers, Nervous Prostration, Liver, Kidney and Bladder Troubles, Catarrh, Female Complaints, Stomach Disorders.

THEO. NOEL CO. N. Y. DEPT. Vitæ-Ore Bldg. CHICAGO, ILL.